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MISSIONS

An International Baptist Magazine



MAY 1953

The West calls You



to report to you on your Convention, its mission
and its budget.

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by attending the 1953 Convention in Denver, Colorado.

MAY 20 – 26

COUNCIL ON MISSIONARY COOPERATION

AMERICAN BAPTIST CONVENTION

Eastern Moves Forward



President Guffin

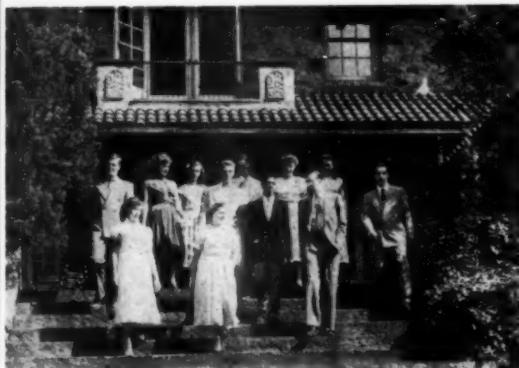
"Eastern faces a glorious tomorrow . . ." President Gilbert L. Guffin stated in October, 1950, (see photo, right). "A breathtaking future stands before Eastern . . . Eastern is determined—God helping her, to have a part—an ever-enlarging part—in solving the problem of humanity's ruin."

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Vol. 151

No. 5

MAY, 1953

MISSIONS

An International Baptist Magazine

Founded, 1803, as *The Massachusetts Baptist Missionary Magazine*. In 1817, name changed to *The American Baptist Magazine*, and in 1836 to *The Baptist Missionary Magazine*. In 1910, when combined with *The Home Missions Monthly*, name changed to *MISSIONS*.

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The Cover

A view of Judson Tower, American Baptist Assembly, Green Lake, Wis. *Photograph by John C. Slemper*, [Rev. Theodore L. Rich, of the Jenkintown Baptist Church, Jenkintown, Pa., correctly identifies the photograph on our March cover as one of Wat Poh, rather than the Grand Palace.]

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Who's Who IN THIS ISSUE

GENE E. BARTLETT is pastor of the First Baptist Church, Los Angeles, Calif.

THERON CHASTAIN is the newly elected executive secretary of The American Baptist Home Mission Society. He succeeds Dr. G. Pitt Beers, who retired on April 30.

RICHARD CUMMINGS is associate secretary of the American Baptist Foreign Mission Society.

EDWIN T. DAHLBERG is pastor of the Delmar Baptist Church, St. Louis, Mo., and a former president of the American Baptist Convention.

CLIFFORD G. HANSEN is secretary of public relations of The American Baptist Home Mission Society.

RAYMOND JENNINGS is an American Baptist missionary at Yokohama, Japan.

HELEN C. SCHMITZ is secretary of public relations of the Woman's American Baptist Home Mission Society.

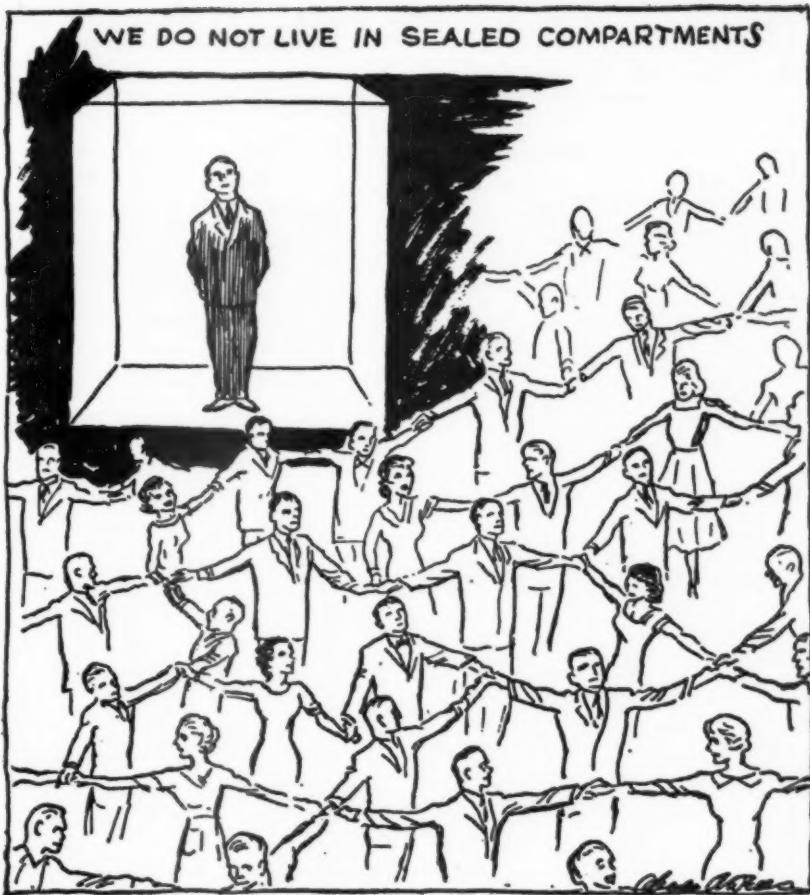
JOHN E. SKOGLUND is a foreign secretary (for Assam, Bengal-Orissa, and Burma) of the American Baptist Foreign Mission Society.

LUTHER WESLEY SMITH is executive director of the Board of Education and Publication of the American Baptist Convention.

ADA P. STEARNS is secretary of literature of the Woman's American Baptist Foreign Mission Society.

ANNA CANADA (MRS. LESLIE E.) SWAIN is a former president of the American Baptist Convention.

A. GROVES WOOD is an American Baptist missionary at Cap Haitien, Haiti.



Endless Chain of Influence

By CHARLES A. WELLS

SOME PEOPLE try to convince themselves that it doesn't matter to anyone else how they live, what they do. "I am an independent soul. I am responsible to no one but myself." To the contrary, that is true of almost no circumstance in life. Not one of us lives in such an air-tight compartment. There are always others who are affected by what we do and say, and who, in turn, influence our thoughts and moods. In every move we make, our hands touch other hands, and the impulses we start are extended through those nearest to us and on to others in an endless radiation for good or evil. To accept this inescapable responsibility of life, to use it for good, brings to life its greatest adventure, its greatest meaning. The sum total of our life influence can be tremendous, only a little of which we may see; for those we have touched pass on to others, in endless chain-reactions, the vital impulses we have created.

MAY QUIZ COLUMN

Note:—Questions are taken from all pages and occasionally from advertisements.

1. What Church welcomed into its membership a young man from Nigeria?
2. What percentage of the people of India are Christians?
3. Who is Bible woman at Ngombe village?
4. In what country is Noah Brannen a missionary?
5. In what city was there a Communist parade?
6. The church is called to go where?
7. How much money did the Ford Foundation appropriate to the Fund for the Republic?
8. Where does Rev. Sterling Heimer live?
9. Where can films to be shown at Denver be rented?

Note that this contest began with the June issue, 1952, is completed with the issue of May, 1953, and is open only to

10. Where were two new centers started last year?
11. Who will be the leader of religious music at Green Lake this year?
12. Who is Dr. Glenn L. Archer?
13. Who spoke briefly about India's five year plan?
14. What was organized at Buffalo, N. Y., June, 1951?
15. Who is the "General" behind the flag at 164 Fifth Avenue?
16. Many have discovered the "home" of American Baptists. Where is it?
17. Who is successor to Dr. G. Pitt Beers?
18. What is the theme of the seven-day meeting at Denver?

Rules for 1952-1953

FOR correct answers to every question (180 questions) in all issues, June to May inclusive, a prize of a worthwhile missionary book or a year's subscription to *Missions* will be awarded.

Answers should be kept at home until May and all sent in together. In order to be eligible for a prize, state both the answers and the page numbers on which answers are found.

Where two or more in a group work together only one set should be sent in and in such cases only ONE prize will be awarded.

Answers should be written briefly. Do not repeat the question.

Please attach name exactly as on your magazine wrapper.

Please state whether a subscription or a book is desired as a prize.

All answers must be mailed by May 31, 1953, to receive credit

Newsbriefs

Dr. William H. Hamilton Goes to Colgate-Rochester

Dr. William H. Hamilton, currently serving as dean of the chapel and as a teacher in the department of religion at Hamilton College, Clinton, N. Y., will become assistant professor of theology at the Colgate-Rochester Divinity School in



William H. Hamilton

September, according to an announcement by President Wilbour E. Saunders. An undergraduate at Oberlin College from 1940 to 1943, Dr. Hamilton received his A.B. degree after a three-year period of service in the Navy. He holds the B.D. degree from Union Theological Seminary, and did graduate work at Princeton and at St. Mary's College of the University of St. Andrews in Scotland. From the latter he received the Ph.D. degree under the world-renowned theologian Dr. Donald M. Baillie.

Chaplains at Denver To Lead Discussion

An interest group on "Our Ministry to Our Service Men and Women" will meet during the sessions of the American Baptist Convention in Denver at 3:10 P.M. on Saturday, May 23. All active-duty chaplains present at the convention will serve as resource leaders. Others sharing in the discussion will

include directors of Christian service personnel centers, in which American Baptists participate, and American Baptist pastors who have participated in preaching missions to the armed forces. Secretary Joseph Heartberg and Field Representative Harvey Kester, of the department of Christian ministry to service personnel of The American Baptist Home Mission Society will be present. Such questions as the following will receive attention: "Are Baptist service men forgotten by their churches?" "How vital is the chaplain's ministry?" "Why do we have Christian service personnel centers?" With nearly 4,000,000 young people serving in the armed forces and with over 1,000,000 being discharged from the services annually, this bids to be an exceedingly important seminar at Denver.

Rev. M. C. Ballenger Is Assistant Director

Rev. M. C. Ballenger is the newly appointed assistant director of the department of schools and colleges of the Board of Education and Publication, according to Dr. Ronald V. Wells, director of the department and executive director of the division of secondary and higher education. Mr. Ballenger is a graduate of William Jewell College, Liberty, Mo., and has an M.A. degree from the department of education of Yale University. Upon the completion of his dissertation this year he will receive a Ph.D. degree from Yale.

Ministers' Wives' Fellowship Luncheon

According to Mrs. H. T. Beatty, president, the Ministers' Wives' Fellowship luncheon will be held at the First Baptist Church, Denver, on Friday, May 22, at 12:30 P.M. "This Is the Life" will be featured on the novel program. Tickets are \$1.

Church Adopts Haitian Family

Do you remember the picture of the Denizard family of Haiti which appeared on the front cover of our February issue? There is a story here. When C. Stanford Kelly, of

our Haiti Mission, received his copy of the magazine, he wrote that the Immanuel Baptist Church, Minneapolis, Minn., had voted to give financial support to this splendid Christian family. A few days later the pastor of the church, Rev. Dean Dolash, wrote: "After reading much of MISSIONS, how amazed I was today to learn that the picture

June Issue Late!

FOLLOWING a well-established practice, the June issue of MISSIONS will be from two to three weeks late. This change in schedule is necessary in order to include in that issue a report of the meeting of the American Baptist Convention, at Denver, Colo., May 20-26. So, please be patient until your copy arrives. We believe that it will be worth waiting for.

on the cover was of our own missionaries!" Upon his graduation in June, from the Baptist Theological Seminary of Haiti, Mr. Denizard will begin a greatly needed missionary work among his own people. Knowing them and their needs as he does, he will add substantially to the strength of our work in Haiti.

Mission School Has Record Enrollment

Missionary John G. Gilson, of Balasore, in our Bengal-Orissa Mission, writes: "We have nearly 350 boys in high school this year, the largest enrollment we ever have had, and many more than the old building can properly accommodate. We had ten new Christian boys admitted in the ninth grade who are orphans or so poor that they could not stay in school without help. By supplementing the budget with the gifts you have given us, we are giving them all a chance this first semester; but those who fail this time will not be kept after Christmas. One of them is Debendra, son of Kailas Sahu of Kundapur. Another is Manaranjan Mrandi. Manaranjan did not do very well in his eighth-grade examination, and, because his parents were non-Christians and he him-

AMERICAN BAPTIST SCHOLARS AT FRANKLIN



Left to right: Virginia Spaulding, Marion, Indiana; Nancy Denby, Carlinville, Illinois; Kay Claibourn, Lawrenceburg, Indiana; Mildred Schaefer, Lakewood, Ohio.

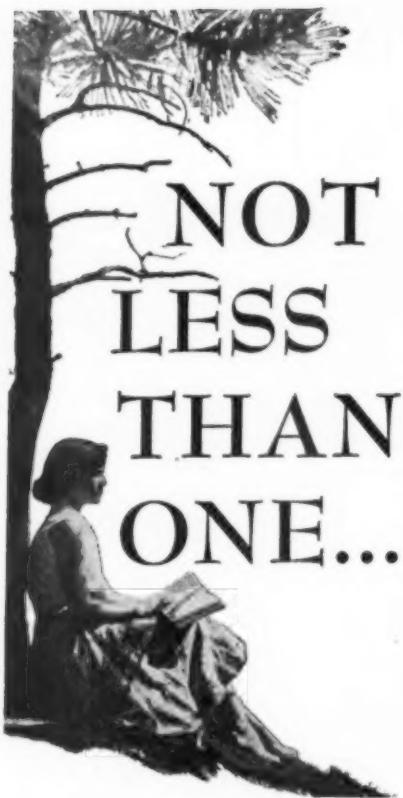
The four girls pictured here are freshmen this year at Franklin College, and all four are American Baptist Scholarship winners. Mildred Schaefer was the Number One American Baptist Scholar announced at Chicago in May, 1952. As you would expect from the high school records and the tests that made them scholarship winners nationally, they are all top students also in their first year of college. Besides these, four upper-classmen are present or former recipients of American Baptist Scholarships, Robbins Recognition Awards, or grants-in-aid from the scholarship program.

You see, Franklin College has an educational program that challenges the learning capacity of the best American Baptist young people. This year these students are among the 38% of the student body who are Baptists. Franklin also keeps its schedule of costs within reach of the young people who are economically eligible for American Baptist Scholarships. Total costs for 1953-54: \$910, for board, room, tuition and fees.

This month of May will bring the announcement at Denver of a new class of American Baptist Scholars. Some of these, too, will doubtless be among the several competitors in that program who are already registered at Franklin.

Why not join such a class yourself? Write to the Director of Admissions, Franklin College, Franklin, Indiana.

FRANKLIN COLLEGE FRANKLIN INDIANA



NOT LESS THAN ONE...

SCORES of summer camps regularly use THE SECRET PLACE in their "cabin" devotions. One we know of has a quiet-hour practice we like. The young people separate into groups of "not less than one, not more than three." We hear of many rich experiences arising from these out-of-doors prayer times. But you don't have to go away. Use THE SECRET PLACE, with your Bible, around your back-yard picnic table, under a shade tree in the nearby park—the transformation takes place in your own heart and soul.

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THE SECRET PLACE

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Philadelphia 3, Pa.

self was not yet baptized, we told him we could not keep him and that he would have to go home. But he has no home to go to, and so he only stood and cried. He comes from our famine orphanage at Hatigarh. His father died in the great famine of 1944. His mother is living, but has no property and works in other people's houses, where she gets only her board and keep and never has a cent of cash in hand. He has been kept on relief funds up to now. So we could not turn Manaranjan away. We had to give him a chance to show what he could do, and he has taken the challenge well, doing well in his studies. Besides, he is a first-class football player, a member of the team which won the district high-school championship. A member of the East Alton Church has taken on his full support." Mr. Gilson continues: "Twenty new boys, mostly Christians, were admitted to the technical school, the limiting factor there being dormitory space. We have recently made more beds available by sending away a number of boys who were not doing well. We intend to admit a few more boys from the Christian villages, some of whom will require help from our specific fund to maintain them in school."

School Enrollment Increases, But Not the Mission Staff

Mrs. Henry Erickson, of the School for Pastors and Teachers at Kimpese in the Belgian Congo, says in a recent letter: "Kimpese is changing so rapidly that people who have not been here for five years would note tremendous changes. Not only has the number of students increased (Kimpese's population now is almost 1,000), but the number of courses keeps increasing. One big change is in the attitude of the Government. Formerly we received no help whatever from the colony. We counted, if not pennies, at least pencils, erasers, books, etc., for our money was never enough for needed supplies. Now we almost stand aghast at the sums of money available for school use. But, of course, it is all earmarked, and careful accounting must be made of all money re-

ceived. Three new large school buildings are going up at Kimpese. A huge carpenter shop is just finished. Dormitories are being started and a central kitchen and dining room for unmarried students are promised—all without using mission funds. Also, the Government pays 90 per cent of the salaries of teachers in recognized schools. To be recognized we must follow minutely the courses outlined by the Government. To make sure we do, an inspector comes and lives with us for ten days or two weeks and examines everything 'under a microscope,' so to speak. We get part of the cost of certain school supplies, too. Of course, as a result, our schools are improving greatly. The school population has grown, *but not the missionary staff.* We are only fourteen!"

Changed From Priest to Pastor

Baptists of Mexico recently ordained Sr. Lorenzo Montero to the Baptist ministry in the town of Miahuatlán, Oaxaca. Mr. Montero is now an "energetic and devout Christian who had previously studied for the priesthood, had rebelled against all religions, and became a Communist," according to Rev. Orlando Tibbets, missionary of The American Baptist Home Mission Society. Mr. Montero told the following story of his conversion: "I was an inspector of public highways in the state of Chiapas. There I lived with my children and wife. Because of my experiences of disillusion in the Catholic seminary, I had no use for religion, and I was determined to protect my family from it also. One day I had to go to a certain town to supervise some roads and one of the people in the town heard that I knew how to give injections. His children were all sick with malaria. There was no doctor near by. I went to his home. It was with the purpose of injecting the children with quinine, but the man injected me with Christ while I was there. I came out of his house a disturbed and perplexed man. The way he spoke of Christ and what Christ could do for me, changed the whole course of my life. He gave me a Bible. I read it and prayed. Christ came into my

life and I wanted to go out and announce the good news to everyone. Instead of being an inspector of highways I wanted to help others along the Highway of Eternal Life."

Baptists Entertained 3,300 Foreign Students

Last year nearly 2,000 Christian Friendliness volunteers, men as well as women, entertained 3,300 students from abroad in Baptist homes and churches. Students are enthusiastic about these contacts. In an effort to repay the kindness, a young woman doctor from India and a student from Tokyo, Japan, have written that they and their families are trying to do the same thing for visitors in their respective countries. A picture of one such gathering shows a Bible and a picture of Christ prominently displayed in the room, illustrating the fact that in the simple effort of showing friendliness to strangers American Baptists have a unique evangelistic opportunity.

Missionary Becomes American Citizen

Tabea Korjus, Christian Friendliness missionary for metropolitan New York, took her oath of allegiance to the United States of America on March 9. Miss Korjus was born and reared in Estonia. She studied at Columbia University, 1919-1924, and later was graduated from Baptist Women's College, London, England. Miss Korjus has made international contacts in her extensive traveling in sixteen countries. She has developed the Christian Friendliness work in the area she has served during the past two years. As a citizen she will be able to encourage other newcomers to follow her example and become partners in the task of making America really Christian.

A Modern Paul In a Burma Jail

Sara Spurgeon, a Karen Christian in jail for the second time for political reasons, feels that his time has not been wasted. Within the first year of his second term he and his fellow Christians in the Mandalay jail have won 131 prisoners to Christ. Two of these converts were

opium smokers, and eight others were life-sentence convicts. Mr. Spurgeon says, "Every day is our Sunday here, for we have devotions four times a day. As we get up in the morning we sing a hymn and have a short prayer. At eight o'clock we have another period like a Sunday school class. A third devotional period is at noon, when each in turn is named to lead the service. The last devotional period is just before we go to bed." This modern Paul goes on to tell of the comfort brought to prisoners by those who visit them from the outside, bringing devotional books, pamphlets, and magazines from friends in America. Medicines and clothing too, are taken to the prison. Not content with past accomplishments, this prison-evangelist sends a plea for prayers that he may accomplish more for his Master.

Demonstration School in Cuba

Miss Florence Stansbury, of the department of missionary and stewardship education of the Board of Education and Publication, recently visited the Evangelical Seminary in Matanzas, Cuba, where she participated in the first demonstration school in Christian education. The program, related to work with children, was a great success, and already two similar demonstration schools are being planned. Miss Stansbury also visited the annual meeting of the Cuban Council of Churches, held in Havana. The council appointed a committee on children's work to strengthen this important aspect of the teaching ministry of all the churches.

Liquor a Menace In India, Too

Each Sunday morning Mrs. Glenn R. Hill, of our Bengal-Orissa Mission, and four or five girls from the boarding school visit a tiny Santal village a mile from Bhimpore. In this poverty-stricken place they hold a Sunday school. Karmu is one of the brightest of the little boys. He has learned several parables, John 3:16, the Lord's Prayer, and many songs about Jesus. He is a leader in the group. One Sunday was a Hindu holy day, but the

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The Contents

Aria

The Gospel in Christ for Every Man

- These Things Remain
- Must We Look for Another?
- I Need that Lamb
- The Dayspring
- God's Strong Hands

Chorus

The Gospel in Christ for All Mankind

- His Enemies Understood
- Send Them Away, Lord
- All the Sons of Earth
- Heritage
- Is There No Peace?

* Carlyle Marney is pastor of First Baptist Church, Austin, Texas, and one of the outstanding young ministers of his denomination.

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ABINGDON COKESBURY



Sunday school met as usual. Hymn-singing and prayer mingled with shouts and wild cries from near-by huts, and the lesson was taught in spite of scenes of drunkenness that were impossible to ignore. Suddenly, from the nearest hut, the shouts grew louder and more

threatening. Little Karmu buried an agonized face in his hands. Abruptly the shouting ceased, a loud cry rang out, and a woman stumbled through the doorway. Terrified by drunken revelers, she ran across the fields and disappeared in the jungle. As he saw his

mother fleeing in terror, Karmu uttered a choked little sob, burst into tears, and ran away to hide his misery. Liquor in India is an evil menace, as it is in other parts of the world. Writes Mrs. Hill: "Pray for little Karmu that he may grow into the kind of man his backward people so desperately need, that he may lead them into the Light which drives away darkness."

CENTRAL

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gram for the youth service project. They will include such things as participation in vacation church schools, in youth assemblies, and a manual-work project. The project will continue for six weeks and the young people will divide into teams for visits in the churches of eastern Cuba each week end. It is hoped that a group of Cuban young people will form a part of the project.

Indian Deacon Witnesses to Patient

The American Indian is famed for his stolid, silent nature. This is not always true, however, especially when he becomes a Christian. Recently, Secretary Joseph Heartberg, of The American Baptist Home Mission Society, called at the Lawton, Okla., hospital on an aged deacon of one of our Indian Baptist churches. Mr. Heartberg was accompanied by a young deacon from the church. As they took their leave, the young deacon stepped to the bedside of another man in the hospital ward, expressed a friendly greeting, and gave his Christian testimony. He asked the man about accepting Christ. It was a thrilling experience to see an Indian witnessing to his faith before a white man. Such is the process of home missions.

These Statistics Are Not Dull

Statistics are usually dull, but not when Brooks House of Christian Service, Hammond, Ind., reports that during the past year 82,135 people were served through its various channels of service and outreach. For instance, twenty-eight clubs met 632 times, with 5,865 in attendance. The nursery school served 3,068 in 248 sessions. Individual services were rendered to 40,503 persons. Religious activities met the needs of 11,697. Camp Okalona afforded top-level camping experience to 236 campers. Classes met fifty-eight times, with 364 attending. Seventeen teams met 247 times, with 2,919 participating. This Baptist-sponsored Christian center serves its community without regard for race, creed, or other social distinction.



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Letters . . .

TO THE EDITOR

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TO THE EDITOR:

I am greatly pleased with the new Missions and want to commend you on your fine work. Since I have had the magazine continuously since 1906, I do not want to miss a single issue.

MRS. I. B. CLARK
Syracuse, N. Y.

TO THE EDITOR:

I don't see how you do it—getting so much together in each number of Missions! I especially like the article in the March issue telling what kind of people should go as foreign missionaries. It makes me want to go again. But I am ninety-one years old!

JOHN FIRTH
Ayrshire, Iowa

TO THE EDITOR:

I have read with interest and approval your editorials on various aspects of the United Nations at work around the world. We who are close to its heart recognize its great efforts in behalf of mankind, and appreciate every opportunity

to transmit our concern to our fellow Baptists across the country. The U.N. can be as effective as the citizens of its member nations wish it to be. American Baptists need to be in there praying, studying, and leading. Congratulations to you on your leadership through MISSIONS.

MRS. GEORGE B. MARTIN
Summit, N. J.

■
TO THE EDITOR:

Let me tell you how delighted I am with the copies of MISSIONS which have come forth since you became editor. My heartiest congratulations, and every best wish for the future!

EDWARD HUGHES PRUDEN
Washington, D. C.

■
TO THE EDITOR:

I have wanted to write you for some time expressing my deep appreciation of the format and the content of MISSIONS magazine as it now comes to our home. You are doing a wonderful job as editor, continuing the great tradition established by those who preceded you in that important editorial chair. I am certain the paper will continue to grow in its influence.

RALPH E. KNUDSEN
Berkeley, Calif.

■
TO THE EDITOR:

Enclosed is a check for \$1.50 to cover a subscription for MISSIONS for an A.M.E. Zion minister who lives in our town. After reading the February issue in the public library, this genial man of God came to us and asked if we would send in his subscription and have it billed to him. He told us that he had enjoyed reading MISSIONS for years in our public library and now he wanted to get it regularly. He declared that he believed it to be the finest magazine of its kind, and he is an extensive reader. Of course, we fully agreed with him and suggested that we would make the first year's subscription a gift.

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As I See It

By WILLIAM B. LIPPARD

THE SOUTHERN BAPTIST CONVENTION meeting at Houston, Texas, May 6-10, has as its program theme "That the World May Believe." That of the American Baptist Convention at Denver, Colo., May 20-26, is "Christ the Answer."

From a program analysis it is hard to avoid the conclusion that both programs would have been suitable for the world of fifty years ago. Nowhere in either program do I sense any adequate awareness of the terrible state of the world of today. Here we are, desperately trying as Christians to live in a world of titanic evils, where freedom is being suppressed, and in which humanity is threatened by the atomic annihilation of a third world war.

The only possible intimation of this on the Denver program is Dr. John E. Skoglund's address, "Missions in a Changing World." He surely has a tremendous subject to discuss. Dr. Gardner Taylor's address may analyze the present world situation, for he is to speak on "Christ the Answer." As an American Negro he should be able superbly to unfold that theme. The Denver program assigns less than twenty minutes to a panel discussion of the liquor traffic. By newspaper, magazine, radio, television, that gigantic evil invades every home and brings its insidious, persuasive appeal to every child.

The Houston program assigns one hour to the Christian home, presumably to discuss consecutive polygamy, otherwise known as divorce, juvenile delinquency and other evils which threaten the home as one of the bulwarks of American national security. Both conventions devote immense blocks of time to

lesser matters which by comparison with the grave issues of our time must surely be considered by unchurched multitudes as inconsequential. Except for ten minutes at Houston—and that assuredly will be negative—on neither program is there any reference to Baptist ecumenical relationships and responsibilities with other Christians. Are we witnessing a resurgence of ecclesiastical isolationism, with the second General Assembly of the World Council of Churches scheduled next year at Evanston, Ill.?

Fortunately, the Denver program shows one grand improvement. It assigns more time, eight hours out of a total of forty hours, to the missionary agencies. However, at Houston, believe it or not, the heretofore strong missionary emphasis of Southern Baptists is almost absent! *The Foreign Mission Board has less than one hour out of a total program duration of thirty hours.* Well and rightly does a leading Southern Baptist paper editorially complain: "Foreign missions deserves more consideration than can be given it in fifty minutes of an annual session of the Southern Baptist Convention." ■

It is quite apparent that convention programs are in drastic need of fresh appraisal against the background of the times in which we live. For both conventions there should be permanent program committees, of perhaps nine members each, on three-year terms, so that every year six members remain and three new members are added. That would assure a desirable continuity to permit more comprehensive program building. The committees of

both conventions could well afford to hold occasional joint sessions. At the two annual conventions, which represent nearly eight million Baptists in the United States, there might thus emerge uniformity of emphasis, unity of purpose, similarity of program objective. ■

The 30th day of May brings again the annual observance of Memorial Day. Originally established to pay tribute to men who died in the Civil War, its memorial significance has been expanded until today the anniversary commemorates the dead of all American wars since then. One of the three remaining veterans of the G.A.R. died in January, leaving only two Northern survivors of the conflict of 1861-1865. James A. Hard,¹ of Rochester, N. Y., 111 years old, and Albert Woolson, of Duluth, Minn., 105 years old. Of the five survivors of the Confederate Army, one died in February, leaving only four: John Salling, of Slant, Va., 106 years old; W. W. Williams, of Franklin, Tex., 109 years old; E. E. Riddle, of Austin, Tex., 104 years old; and W. A. Lundy, of Laurel Hill, Fla., 105 years old.

More than eighty-five years have passed since the American people indulged in the frightful orgy of that needless conflict between the states. It is, therefore, reasonable to expect that it will be the year 2025 before the last survivor of the First World War is dead, the year 2032 before the last survivor of the Second World War has taken his departure, and the year 2040 before the last veteran of the "Police Action" in Korea has been carried to his grave. During the years from 1953 to 2040, the American people will pay billions of dollars in taxes to support veterans' hospitals, pay pensions, and meet the interest charge on the colossal federal debt that will have been incurred.

Some day some future generation will do away with this costly, stupid, ghastly, tragic, futile business that is called war. How that may be achieved could well have been assigned time for serious consideration at Houston and at Denver.

¹ James A. Hard died in March, leaving Albert Woolson as the sole survivor of 2,675,000 soldiers who served in the Union Army of the Civil War.

May, 1953

EDITORIALS

DENVER is neither the geographical nor the population center of the territory of the American Baptist Convention, but it is the point at which delegates and visitors from all sections of that territory will converge for our annual meeting, May 20-26. And speaking of converging reminds us that now is an excellent time to consider the lesson of the wheel. Just as the spokes converge in unity at the hub, so we American Baptists ought to converge at Denver in singleness of purpose and in a common commitment to the gospel of Christ. And just as the spokes go out from the hub to find themselves bound in an unbroken circle called a rim, so we ought to go away from Denver with a renewed sense of the circle of Christian love and concern that binds us together. It takes hub and spokes and rim—all three—to make a wheel. It takes cooperation and unity and common effort to make a Baptist democracy.

No Vatican Ties For Ambassador Luce

AMONG American Protestants there was a feeling of relief when Mrs. Clare Booth Luce told the Senate foreign-relations committee that she supported "the American tradition of separation of church and state," and that as ambassador to Italy she would have "no relations whatsoever with the Vatican, formal or informal, open or secret." Protestants and Other Americans United for Separation of Church and State, of which Dr. Glenn L. Archer is executive secretary, had feared that Mrs. Luce might play a dual role, having ties with the Vatican in addition to serving as ambassador to Italy. In that connection, we cannot follow the reasoning of *The Christian Century* in suggesting that she might do that very thing. Her appointment, declared the *Century*, "should put an end to agitation

for appointment of a U. S. ambassador to the Vatican," and "make the absence of any real task for such an embassy so apparent that President Eisenhower can file the proposal away in the most convenient wastebasket." Now, we agree that this is the correct way to do the filing, but not for the reason that the *Century* advances. Any proposal for an embassy to the Vatican should be filed in the most convenient wastebasket, not because our ambassador to Italy could serve also as our representative at the Vatican, but because any tie between the Government of the United States and the Vatican is basically wrong. To quote the *Century* editorial again: "Mrs. Luce, as everyone knows, is a devout Catholic. As ambassador in Rome she will certainly be on intimate terms with the leaders of her church. If her government finds any need to communicate with them, or they with her government, she can handle the assignment quickly and easily." No! That, it seems to us, is exactly what the American people do not want. We do not want diplomatic ties of *any kind* between our Government and the Vatican—whether, to use Mrs. Luce's words, "formal or informal, open or secret." We want no diplomatic relations with the Vatican—period.

Potential Danger To Academic Freedom

ACADEMIC FREEDOM is one of the prized possessions of the American people. For as long as this nation has existed, no authority higher than that of the people themselves has decreed what may or may not be taught in our schools and colleges, or who may or may not do the teaching. Now, however, that freedom is in potential danger, even in the working processes of a movement purporting to preserve it. Our schools and colleges must undergo investigation by Congress-

sional committees, and educators are rightly concerned over what the results may be. They are not concerned about what may happen to any lurking Communists who may be found and relieved of further teaching responsibilities. They are concerned, rather, with what may happen to the academic freedom of all teachers in the process of ferreting out and labeling a few. That, at least, according to newspaper reports, was the consensus of more than 17,000 superintendents, teachers, and school leaders who attended at Atlantic City recently the seventy-ninth annual convention of the American Association of School Administrators. There was no controversy over communism in the classroom. The educators did not want it, and they were confident that the 350,000 members of local school boards did not want it. And because they felt that way they declared that the "basic responsibility for control and administration of public education rests with the states and local school systems." One of the speakers, Professor Harold Benjamin, of George Peabody College for Teachers, saw in stifled discussion of controversial issues a road that might easily lead to dictatorship. Walter P. Reuther, president of the C.I.O., said that "we must not permit the forces of fear and hysteria to strangle freedom's voice at home under the guise of preserving freedom in the world." And Mrs. Eugene E. Meyer, whose husband is the publisher of *The Washington Post*, warned that more than academic freedom is endangered; that civil liberties are endangered as well. Under the Constitution of the United States, we, the people, are more powerful than Congress, whose members we ourselves elect. So, what happens to our academic freedom and our civil liberties and our entire democratic system, is primarily our responsibility. It is therefore our obligation, as well as our right, to let our elected representatives in Congress know exactly where we stand.

Our Freedom To Disagree

WITH reference to the threat to academic freedom in the United States today, which lies in the Congressional hunt for Communists in our colleges and universities, no clearer or more forceful words have yet been

spoken than those by Dr. James Bryant Conant in his twentieth and final report to the board of overseers of Harvard University. "It would be a sad day for the United States," he said, "if the tradition of dissent were driven out of the universities. For it is the freedom to disagree, to quarrel with authority on intellectual matters, to think otherwise, that has made this nation what it is. . . . The global struggle with communism turns on this very point. . . . The colleges of the United States have nothing to hide, but their independence as corporate scholarly organizations is of supreme importance." These are wise and timely words by a great and good man, a loyal American, a true patriot. Any investigating committee, Congressional or otherwise, that runs counter to that statement of academic freedom, is un-American and untrue to our heritage as a free people. If there are subversives in our colleges and universities, let the Government find them and prosecute them, even as Dr. Conant said, but in so doing it is important that the freedom of the classroom shall not be impaired.

On Preserving Civil Liberties

NEWS that Congressional committees were to investigate the country's educational system brought protest and action thick and fast. The Ford Foundation countered with an appropriation of \$15,000,000 for the newly organized Fund for the Republic, which promptly announced that it would concentrate on five subjects: (1) restrictions and assaults upon academic freedom; (2) due process and equal protection of the laws; (3) the protection of the rights of minorities; (4) censorship, boycotting, and blacklisting activities by private groups; and (5) principles of guilt by association and its application in the United States today. The directors said: "We see a pressing need for a clear statement in contemporary terms of the legacy of American liberty. We propose to help restore respectability to individual freedom." In the same vein, Dr. Buell G. Gallagher, in his inaugural address as president of the College of the City of New York, declared: "The free college is the citadel of a free society." In a fine sentence he flung down this challenge: "If educators are to be true to their heritage, they must, with

Thomas Jefferson, be opposed to every form of tyranny over the mind of man." Dr. Gallagher made it clear that "integrity is the heart of the matter. Given integrity, freedom has foundations; without it, all freedoms are endangered." Seeing that the loss of academic freedom might lead to the silencing of the pulpit, Methodist Bishop G. Bromley Oxnam avowed: "The freedom of our educational institutions, the freedom of our churches and their pulpits, will be preserved. We are prepared to meet this attack, whatever the cost. Let the educators and the churches of this nation, and all who believe in freedom, stand together." Undoubtedly the overwhelming majority of the American people would voice hearty approval of that statement, because, to borrow the phraseology of *The New York Times*, used in another connection, "they reject the heresy that the way to defeat one slavery is to set up another." Indeed, what would it profit the United States if in its overzealous fear of communism it shackled its citizens with the chains of fascism? The major evil of our day, the supreme threat to our democratic institutions, is totalitarianism. That evil, whether fascist or communist in expression, we must resist with all our might.

Right to Differ A Baptist Principle

ONE THING the current Congressional investigations of our educational system ought to do for us Baptists: they ought to remind us that the right to differ, to dissent, to disagree, is a cardinal Baptist principle. Historically, we have stood for the right of every man to worship God in accordance with the dictates of his own conscience—which includes the right not to worship at all if man so desires. Disavowing creeds, we have stood for the Scriptures as our only rule of faith and practice, and for the right of every person to interpret the Scriptures as the Holy Spirit leads him. Believing in the dignity of every person as a person, we have stood for believers' baptism and for the priesthood of all believers. Rejecting authoritarian and proxy religion in all its forms, we have insisted on what E. Y. Mullins called "the competency of the soul in religion." And so we have insisted always on the complete separation of church and state

and on a free church in a free state. We are a spiritual democracy. We desire freedom, not only for ourselves, but for other people, even those who differ with us. To surrender these principles would be for us to cease to be Baptists, at least in the historic sense of that term. If we are to remain true to our heritage, we must never become subservient to a pope, or a hierarchy, or a creed, or a government, or a Congressional committee. We remember with mingled pride and humility such heroic spirits as Balthasar Hubmaier, and John Bunyan, and Roger Williams, who loved freedom better than life itself. So, in the spirit of the immortal Lincoln, we shall work and pray "that this nation, under God, shall have a new birth of freedom, and that government of the people, by the people, for the people, shall not perish from the earth."

Neither 'Wet' nor 'Dry,' Both Shocking and Incredible

IN A twenty-five-cent pamphlet, *Alcoholism —A Sickness That Can Be Beaten*, published recently by the Public Affairs Committee, Inc., 22 East 38th Street, New York 16, N. Y., appears a statement concerning the National Committee on Alcoholism that is shocking, incredible. The writer of the pamphlet declares that this committee "takes no part in any conflicts between organizations concerned with the promotion or prohibition of sale or consumption of alcoholic beverages. Its activities deal only with the disease of alcoholism, and it is neither 'wet' nor 'dry.'" Though its activities are said to be based on three concepts—that "alcoholism is a disease, and alcoholics are sick people"; that "alcoholics can be helped and are worth helping"; that "alcoholism is a public health problem and therefore a public responsibility"—yet the committee is "neither 'wet' nor 'dry'!" Earlier in the pamphlet we read that "some 65,000,000 Americans drink," that "the best estimate we have is that 4,000,000 are alcoholics," and that "there are nearly 4,000,000 families touched by this devastating sickness with its dismal train of emotional, social, and economic disasters." And yet the National Committee on Alcoholism "takes no part in any conflicts between organizations concerned with the promotion or prohibition of sale or consumption

of alcoholic beverages"; it is "neither 'wet' nor 'dry.' " We are, of course, aware of the so-called new approach to alcoholism—that it is a disease, and that this disease would still exist with or without the easy accessibility of alcoholic beverages—but, nevertheless, the problem of alcohol itself remains at the heart of the matter. To be neither "wet" nor "dry" in the face of all known facts about alcoholism, makes about as much sense as being neither for nor against typhoid and diphtheria and

smallpox and tuberculosis and cancer and poliomyelitis. Imagine a national committee on any one of these dread diseases that is neither for nor against it! If assuming a position of sheer indifference is the best that the so-called "new approach" to alcoholism can do, then we had better discard it immediately and start again. And if the new alcohol education has no deeper insights than this, then someone ought to begin now to educate the educators.

On Going Up to Denver

BAPTISTS from Maine to California and from West Virginia to Washington will go up to mile-high Denver, May 20-26, for the forty-sixth annual meeting of the American Baptist Convention. By automobile and trailer, by train and plane, they will go as delegates and visitors from more than six thousand churches, and as individuals and family groups who will let the trip coincide with their summer vacations. But, Baptists all, they will go with singleness of purpose—to have the richly rewarding experience that has become traditional at this great denominational gathering. ■

"Christ the Answer" is the theme of the seven-day meeting. That thought, presumably, will be central in every address, in every report, in every aspect of the program. It would be tragic, indeed, if delegates and visitors should fail to come to grips with the content and meaning of these three words. "Christ the Answer"—not *an* answer, but *the* answer; not a partial answer, but the complete answer; not only the answer in some far-off future, but the answer now. ■

"Christ the Answer"—the answer to what? Clearly, surely, the answer to every human need, in whatever situation, at any moment of time. Is man's need one of emancipation from sin and failure in the deep recesses of his heart and life? Then Christ is the answer. Is the issue one of freedom from the ill will and the unbrotherliness and the hatred that have turned man against man from the beginning

of his existence upon the earth? Then Christ is the answer. Is the problem one of man's inhumanity to man, his desire to use and to dominate and to rule other men, his antisocial actions, his fratricidal wars? Then Christ is the answer. Not *will be* the answer at some undetermined time in the future, but *is* the answer now, wherever and whenever men take him seriously. ■

Now, these basic ideas have been dominant in vital Christianity from the first century to the twentieth. Look, for example, at the Scripture text chosen to undergird the theme of the Denver convention—the words of Jesus in John 14: 6: "I am the way, and the truth, and the life." Or consider this: "Come to me, all who labor and are heavy-laden, and I will give you rest" (Matt. 11: 28). Or this: "If any one is in Christ, he is a new creation; the old has passed away, behold, the new has come. . . . God was in Christ reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation" (2 Cor. 5: 17, 19). Or this: "There is salvation in no one else, for there is no other name under heaven given among men by which we must be saved" (Acts 4: 12).

That interpretation of the personality and the redemptive work of Christ, which is the central theme of the New Testament, and which has been central in virile Christian experience for nineteen centuries, is what led the late William Temple to declare that Christ "is the crown, . . . the criterion of all revelation. . . . For God did not at the time of the Incarnation first become what He is there re-

vealed to be; the Incarnation is the self-disclosure, at a moment of time, of what God eternally is." That fundamental Christian concept also led the International Missionary Council, at its now famous Jerusalem meeting, twenty-five years ago, thus to state the Christian message: "Our message is Jesus Christ. He is the revelation of what God is and of what man through Him may become."

a means of settling international differences. All this is possible when Christ enters human lives and there sets up his rule.

Here, then, are the convictions behind the Christian affirmation that Christ is the answer to all human needs. First, he is the revelation of what God is. Second, he is the revelation of what man through him may become. Were he not the answer to these urgent questions of the human spirit, he would not be the answer to man's most urgent needs, which are, first, assurance of fellowship with God and, second, reconciliation with other men. Christianity is at one and the same time as profound and as simple as that. It is simple enough for a child to understand, and profound enough to challenge the most thoughtful adult.

Christ is the revelation of what God is. Then what is God? He is like a father who knows how to give good gifts to his children; like a woman who has lost a coin and turns the house upside down until she finds it; like a shepherd who goes out into the wilderness and searches diligently until he finds one sheep that is lost, even though he has ninety-nine sheep safe in the fold; like a father who longs for his prodigal son to return, and, seeing him at a distance, runs to meet him, embraces him, and restores him to a place of honor in his household. God is self-giving, redemptive Love, so intent on man's redemption that he gives his Son to die on a cross outside the city gates. That is what God is. In Christ we know that he is just that.

And Christ is the revelation of what man in him may become. Through forgiveness of sin and transformation of character and life, man may become a new creation. He may become broad enough in his sympathies and universal enough in his attitudes to bring all men of all races and tongues into the circle of his affections and concerns. He may become Christlike enough to build institutions and to form governments that will no longer resort to war as

These considerations combined—and many more not so much as mentioned here—make Christian missions imperative. It is inconceivable that Christians could be conscious of having in Christ the answer to man's deepest needs and not have the desire to tell others about him. It is of the very nature of Christianity to pass it on as soon as one possesses it himself. Indeed, not to pass it on is not to have it. Christianity is always self-giving, self-propagating. It is missionary through and through or it is spurious, not genuine, counterfeit, an imitation of the real thing.

There will be many speeches at Denver. There will be numerous reports. There will be much talk about programs and procedures and budgets. In the exhibit hall and hotel lobbies there will be an abundance of Christian fellowship. But let no one go up to Denver, or come down again, without a deeper understanding of what we Christians mean when we speak of Christ as the answer. There would be little use going to Denver at all if we did not come away committed to going, with Christ, into every place on earth and into every area of life where the gospel has not yet become effective.

And so, let Denver be more than just another convention. Let it be a great convention. As it considers a great theme, ponders the issues of a world in great need, comes to grips with the basic principles of a great Christian faith, let it make firm resolve that the year beginning at Denver shall be a great year. To make the year so will mean the unreserved commitment of every church, of every American Baptist, to a program of hard, intensive, continuous work. It will mean a closer bond of unity among the many organizations of the American Baptist Convention. It will mean a fellowship of prayer, of sincere desire, that God's kingdom may come, and his will be done, on earth as it is in heaven. To that end have we been called, and to its fulfillment let us now commit ourselves in complete devotion.

Ten Creative Years at Green Lake

A preview of what awaits you this summer at the American Baptist Assembly, Green Lake, Wis., as seen against the backdrop of ten years of spectacular achievement

By LUTHER WESLEY SMITH

TEN CREATIVE YEARS at Green Lake! In 1943 it was only a dream—the vision of the need of American Baptists for a beautiful, appropriate “home”: a worthy center of Christian fellowship, inspiration, and training to which thousands could come each summer. It was in June, 1943, that Green Lake, what is now our American Baptist Assembly property, was first found and thought of in this connection. By November, 1943, the leaders and boards of the American Baptist Convention had acted. In May, 1944, the convention ratified the purchase of this property and approved the project. In June, 1944, the first conference was held and the assembly dedicated.

In that first year less than 5,000 persons attended the eight conferences held; but in 1952, the ninth season, over 20,000 attended more than sixty conferences from May to December, or came just to enjoy the inspiration of a vacation in a Christian atmosphere. In addition, institutes for rural ministers were held from February to April in our newly developed Rural Church Center.

BUILDING AN ASSEMBLY

Many of the forty buildings secured with the purchase of this property have been rebuilt and adapted to assembly use. For example, what once was a cow barn is now a commodious, comfortable lodge, newly decorated room by room for 117 guests. Another still larger cow barn now houses guests in its lovely rooms and dormitories, as well as providing classrooms, a snackery, a dining room, and a hall for religious drama seating 750 persons.

In addition to the renovation of buildings already on the grounds, the unique and attractive Bruce Kinney Memorial Indian Village was developed, with its Indian Lodge, its

Prayer Tower, and other items of interest. Also, the Children’s Center was developed, with the second of two new buildings being completed this spring. This center provides for the training of church-school teachers in laboratory schools, and ministers in an effective way to children of families attending the conferences.

Through gifts of individuals and churches, residence cottages and housekeeping cabins have been constructed, and the Anderson Memorial Youth Camp and the Rural Church Center have been developed. Also, several summer houses have been acquired as memorials. And the ten years have seen the creation of Hopevale Chapel, as a memorial to our eleven martyred missionaries in the Philippines, and Vesper Circle, as a memorial to Robert L. Moore.

One could go on and on with the recital of how in these ten glorious years a dream has come true, because God has extended to American Baptists his hand in guidance and blessing, and because American Baptist laymen have responded so generously to this vision and God-given opportunity.

But no recital of the development of the facilities, beauty, and housing capacity of our American Baptist Assembly tells the most significant facts. The most significant fact of all is what has been happening to increasing thousands of youth, men, and women over these years as they have found themselves in this atmosphere of Christian fellowship.

Through letters and individual conversation we have literally thousands of testimonies to the effect that the experience of coming to Green Lake has meant in reality “a closer walk with God.” For an innumerable company it has been a mountain-top spiritual experience, from which they have gone down into the valley of their daily lives and church work to be more devoted, effective servants of

Jesus Christ. And all over the world, as well as throughout this country, are young men and women who have dedicated themselves to full-time Christian service because they met the Master by the shores of Green Lake.

HOMECOMING THIS SUMMER

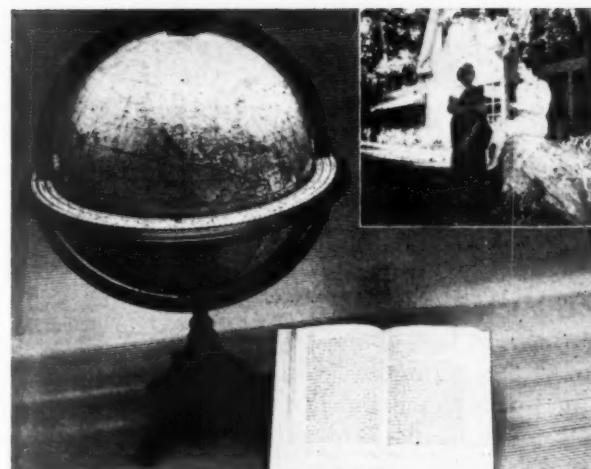
It will be a real homecoming for American Baptists this summer at Green Lake. Our American Baptist Convention is more than a loose gathering of independent groups of committed Christians. It is a family! Our family ties of love, friendship, and responsibility are real and deep. Out of them have come our great Baptist world mission, our mutual encouragement, and our interdependence. In the past few years our unity and our family spirit have become firmer and finer. One important reason for this is Green Lake. Here increasing thousands, from churches from coast to coast, have mingled, planned, prayed, and played together. They have discovered Green Lake for what it is—the "home" of American Baptists.

This summer will be the tenth-anniversary homecoming. Thousands of American Baptists will experience the thrill and inspiration of spending a few days in Christian fellowship "at home." A wealth of new experiences awaits those who come for the first time.

A few have come to Green Lake each summer since its founding a decade ago. Many who were present the first year have not been able to return again more than once or twice, if at all. All these will receive special recognition in this anniversary. Each week a historical moving picture will be shown one evening, reviewing scenes of the thousands who have enjoyed this experience in the past, revealing the changes in buildings, and showing the new developments. Those who have not been back for several years will be amazed at the changes and improvements even in this short period. But whether you have been to Green Lake before or not, plans are under way to make this a memorable year for every American Baptist who comes to Green Lake in 1953.

OUR BAPTIST FAMILY

It can mean much to you to meet personally the leaders in our American Baptist fam-



Guests at American Baptist Assembly have the privilege of meeting interesting people from many lands



Every year hundreds of young people find at Green Lake an irresistible challenge to Christian service



Photographs by Rodney M. Britten

Young people build the Cathedral in the Glen in memory of missionaries martyred in the Philippines

ily, and to catch their spiritual fervor and vision. Perhaps you now know them only as names, or as persons whom you have heard once or twice in a state or national convention. How much more vital and real our Baptist family will seem to you if you can come to know some of our leaders personally in the way Green Lake makes possible!

A layman from upper New York state was packing his bags to leave the assembly after a conference last year. To my greeting and inquiry, he replied: "This has been the first time in my Christian life that I've really come to know our denominational leaders. It has been a marvelous experience. It gives me a sense of 'belonging' that I've never had before. I'm going back to my church with a new confidence in my denomination and a new vision of my part in its work."

Why should you not have that heart-warming experience, too?

MISSIONS AND EVANGELISM

As I go across our great denomination, I am happy to observe how in an increasing number of churches there are keenly interested lay leaders, men and women on whom the vitality and the work of the churches depend, who because of "family ties" formed at Green Lake have a deeper understanding of the responsibility of each church for the world mission of American Baptists. It is vitally important that, with our more than six thousand independent churches spread from coast to coast, there should be something that would help to tie us together. These threads of deep personal fellowship and appreciation, running from individuals and churches to Green Lake and back, not only tie us to our American Baptist Assembly, but, in the course of doing so, tie us also to one another—laymen, pastors, missionaries, denominational leaders, all in a family spirit of understanding and unity. That is why, again and again, laymen declare: "Every church ought to see to it that some of its members—certainly some of its leaders—get to Green Lake each year."

For this summer, the tenth anniversary, special features are being planned week by week, so that all who come will experience, not only the inspiration of a warm, happy fellowship, but also the thrill of great speakers and programs. If you are one of those who come, you

will catch the spiritual fervor and the sense of mission which run through the life of our convention family. You will receive practical help for your service and leadership in your church.

In the missions conference and in several other conferences, too, you will meet and hear missionaries and nationals from different countries. You will hear their personal experiences and take courage from the clarity and persuasiveness of their witness for Christ. You will be grateful for the opportunity of knowing them personally, as you probably would not be able to do unless you had the privilege of welcoming them as guests in your own home. What a privilege this is for us all!

In the evangelism conference, which runs concurrently with the ministers conference, but which is for laymen as well as pastors, a wealth of information and inspiration is in store for all. Charles Templeton, nationally known evangelist, will be among the leaders. The story of how churches and individuals have won increasing numbers of people to Christ and for his church this year will be told. If you are encouraged by what you and your church have done, come and share the story of this victory with others. Whatever your personal, or your church's, experience in evangelistic effort, you will find here new reason for courage and encouragement.

The program committee has planned that running through every week and conference there shall be the thread of evangelistic concern and challenge. This is an appropriate emphasis for American Baptists as we move to the climax of our year of spiritual revival. Therefore, whether it is the Christian education conference, with its emphasis on "Winning Through Christian Teaching," or the laymen's conference, or the conference on religious music and drama, the spirit of evangelism will be evidence.

IDEAS, IDEAS, IDEAS

Awaiting you at Green Lake will be the wealth of helpful, workable ideas which have been gathered from the practical experience of our churches and leaders across the nation. We all want to do a better job for Christ. Who of us does not feel his limit at times? Who does not from time to time feel the need of fresh, vital ideas in church-school programs,

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in missionary and stewardship education, in men's and women's work?

I could tell you of churches, as well as individuals, who have been revitalized and transformed in their ministry for Christ by this experience. In eastern Pennsylvania, for example, one of our churches has discovered that its church school has taken on new life, growth, and enthusiasm, until it is now "bursting at the seams," all because the chairman of the Christian education committee went to Green Lake last summer and found that the Christian education conference was a gold mine of practical, helpful ideas. These she brought back with a kindling enthusiasm.

Or, consider what values await a church organist, a choir leader, who attends the conference on religious music, art, and drama. Heading the list of leaders and teachers will be the famed Dr. John Finlay Williamson, founder of the Westminster Choir School of Princeton, N.J. Classes, training session in methods, concerts by nationally famous artists, such as Bruce Foote, and a music festival, will provide thrilling opportunities for training and inspiration for amateur, as well as professional musicians, and for all laymen who are interested in a better, more enjoyable program of church music.

Every church needs in it a group of consecrated members who have been fired by the possibilities in the workable ideas, in the statesmanlike kingdom methods, in the denominational plans, and in the spiritual fervor which will come from a few days at Green Lake.

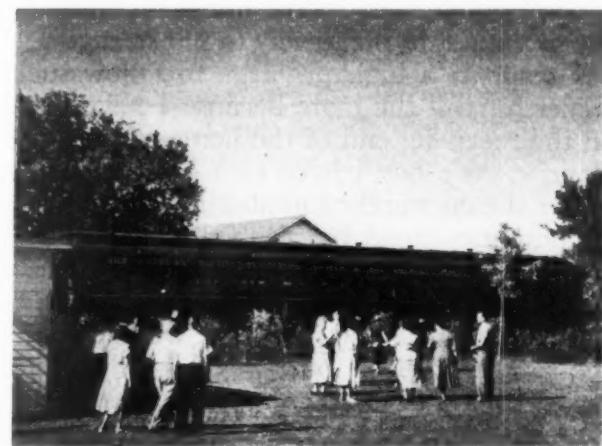
And what an uplift of spirit awaits you in the incomparable natural beauty of Green Lake! Where better could you spend the precious few days of your annual vacation than in such a setting? Here are the usual recreational facilities of a choice vacation spot—shuffleboard, boats, swimming, golf (on one of the nation's finest links), walks or rides along wooded and lake-shore paths, and hours of meditation by emerald-green waters. And here are to be found Christian fellowship, high inspiration, and ties of worldwide Christian concern that will bind you forever more closely to the members of our denominational family. Most of all, at Green Lake you will find the living God, and limitless opportunity for "a closer walk" with him.



Around this map of the world are translations of John 3:16, in languages of Baptist mission fields



Women find time for White Cross work at Green Lake. In background are flags of our mission lands



Chapel Car Grace, retired with honor at Green Lake, is a constant reminder of home-mission pioneering

Help Where Help Is Needed

Because The American Baptist Home Mission Society is dedicated to helping where help is needed, it is a privilege for anyone to have a part in its work

By THERON CHASTAIN

WHEN I was a small boy, my father gathered us, his family and all our possessions, loaded us aboard a railway car, and started west to discover America. I have never since lost the spell of this great country of ours. Especially have the people of America fascinated me. Not since Babel has such a confusion of tongues and cultures come together. Here, given the eyes to see and the heart to understand, one can taste the flavor of life anywhere on earth. It is to this America that for a hundred and twenty-one years The American Baptist Home Mission Society has been bringing the gospel of Christ and the living fellowship of the churches.

No tribute of mine could do justice to those who have led the way in home missions. From Jonathan Going to G. Pitt Beers, the Home Mission Society has been led by spiritual giants whose vision was harnessed to such sound good judgment as to transform dreams into solid actuality. To Dr. Beers we owe more than we shall ever fully comprehend. He brought the society to a place of usefulness never before attained. His wisdom and farsightedness prepared the way for those of us who follow him. Sound administration, sound programming, and sound financing brought the usefulness of the society to full strength.

I count it a high privilege to follow such leadership, all the more because I have been on the receiving end of the home-mission enterprise. As a boy I lived on Coos Bay, Ore., where the unchurched lumbering and pioneer communities could be reached only by boat. To those neglected places Northern Baptists sent Mr. Hall on his colporter boat, *The Lifeline*. He was the only preacher we knew and the source of all of our spiritual help. As I heard him preach, there was born in me a love for the ministry and an admiration for the missionary that had no small part in carrying God's call into my heart.

The work of the churches is glorious anywhere, but especially so when Christian people reach out their hands to help where help is needed, to help those who cannot help themselves. It is to this task of reaching the unreached that the Home Mission Society is dedicated, and it is a privilege for anyone to have a part in its work. The society was organized in 1832 to follow the pioneers westward. We are still following moving Americans and continue to search out neglected souls wherever they may be found.

Actually, we are only now beginning to discover how vast is the need for church extension. We have been aware of the more dramatic changes for several years. The growth on the West Coast could not be overlooked, and desperate efforts have been made to meet the needs there. California, both North and South, has challenged the greatest possible efforts on the part of those who saw it and were concerned. Arizona, Kansas, and many other areas have seen the establishment of many new churches, with the Home Mission Society helping local groups. But these efforts, sacrificial and heroic as they are, have been only token attempts to meet a flood of need too great for our present resources.

In its responsibility to reach those whom the churches could not reach through their usual ministries, the society not only has sought out neglected places, but has reached out to neglected people also. The need of the American Indian was one of the first motivating factors in the missionary movement in this country. It is still with us. The Indians largely have maintained their stolid resistance to the white man, his culture, and his religion.

Other people have been more responsive. When the North European immigration brought to this country the Swedish, Norwegian, Danish, and German people, mission work was started among them. In a relatively



short time churches were formed which ministered to these people in their native languages. They formed associations of churches, and built schools, colleges and seminaries. Soon these new Americans ceased to need the missionary and began sending missionaries to others. Today, instead of sending missionaries to them, our denomination has turned to these churches for a remarkably large part of our strongest leadership.

Now we must minister to others who have not yet responded to the evangelical message sufficiently to carry on by themselves. Some have come to this country more recently and are not ready to accept such responsibility. Others, for many reasons, some of which we understand only vaguely, have not been responsive, and require continuing interest and a constantly changing approach. We have the faith to believe that they, too, will some day be able to carry on without missionary help and will return to us far more than we have been able to give to them.

We can see that day approaching among our Latin people, both in this country and in the countries south of our borders. Already the missionary staff they need from the United States is changing in character. They now must have skilled teachers and administrators to help them learn how to carry on their own work. As long as they need our help, we must give it and give it in the quality which will be of most worth to them.

Lying all about our churches is a vast spiritual wilderness of unreached people whom we have been able to touch by ordinary means. Large segments of the population of our coun-

try today have built such walls of separation about them that churches standing in the block where they live are as foreign to them as if they lived a thousand miles away. Some are separated from the members of the church by race. In spite of Paul's assurance that Christ broke down the "middle wall of partition" separating Jew and Gentile, many churches are finding that the old wall has been reared again. Negroes are among those moving into our Northern and Western cities in vast numbers. Race prejudice on both sides is separating them from any effective contact with our churches. Walls of language and culture, of economic and educational differences, of pride and prejudice, have separated the churches from all kinds of people who throng by our church doors every day. To them the churches do not exist.

We do not face this field with any illusions that it will be easy. A task which has resisted the most earnest efforts of many skilled, God-inspired workers in the past is not to be easily accomplished by a few clever tricks. It will take consecrated imagination, dedicated people, and perhaps more money than we have so far have been willing to employ in this way. More than all these, it will take patience and faith in the power of God to do the impossible.

Already we know some of the avenues along which results can be expected. The Christian centers have done some pioneering, the value of which few have fully appreciated. Churches here and there have broken out of traditional patterns and have discovered lessons which can be of great value to us all. Walls isolating certain groups are beginning to decay or are being forcibly battered down by the hard attack of circumstances. Prejudices between races and cultural groups are showing signs of weakening. Here and there the churches have been able to enter through breaches in the walls and are beginning to be heard where once they were silenced.

It is the Home Mission Society's task to provide the help needed by our American Baptist churches to reach every person of every kind, color, and culture. Until the churches are able to carry out this mission without the assistance of workers and institutions especially prepared for meeting special problems, The American Baptist Home Mission Society will have its job to do.

Courage and Strength at Lucknow

World Council meeting gave inspiration to believe that, despite problems involved, all nations and races are having a share in building the church universal

By ANNA CANADA SWAIN

EVEN AMSTERDAM in 1948 did not give such an impression of a church which is worldwide as did Lucknow in January, 1953. Almost 150 members of the executive and central committees of the World Council of Churches, together with consultants and staff, came not only from Europe and America, but also from the Middle East, India, Indonesia, Japan, the Philippines, Australia, and New Zealand. The setting could not have been better; for we were entertained royally at Isabella Thoburn College, with President Sarah Chakko, who is one of the six presidents of the World Council, as the gracious hostess.

No one could talk long with the students or the faculty, who gave up their Christmas holidays to entertain us, without realizing the very large influence a Christian college can have in building the new India. It would be difficult to find in any Western college a more intelligent group of women, with a deeper interest in settling world affairs in a Christian way.

Contributing to the worldwide feeling of the meeting were the informal and intimate addresses by Sri Rajyapal Munshi, governor of the United Provinces; Pandit Pant, his chief minister; Dr. Radhakrishnan, vice-president of India; and Prime Minister Nehru. In addition, the central committee was invited to a very large tea on the grounds of the governor's palace, where we met the delegates to the India Science Congress convened at Lucknow University, across the street from Isabella Thoburn College.

The Indian press did a remarkably good job of accurate and full reporting. Seldom has the World Council of Churches had better publicity. Over and over again it was remarked that the presence of so well-known a group of world churchmen, being addressed by such outstanding Indian leaders, was doing much to boost the morale of the Indian Christian community.

All India was waiting for the World Council's statement on South Africa, a subject upon which they feel strongly because of their Indian minority in that land. When the statement finally was released on January 5, it received good coverage and much applause. The most important statements follow:

The Central Committee would use this opportunity to express its strong conviction that the first and foremost contribution which the churches everywhere can and must make to the solution of the race problem is to manifest in their own life that in Christ all racial division is overcome and that any policy of enforced segregation in any aspects of church life is incompatible with the very nature of the Church of Christ. . . . They affirm that all political, social, economic discriminations based on grounds of race . . . are contrary to the will of God as expressed in the Christian gospel.

With this in mind, the central committee urged that the conversations begun by Dr. Johannes C. Hoekendijk and Dr. W. A. Visser 't Hooft be continued, and that a widely representative group from South Africa participate in the commission on intergroup relations set up for the Second Assembly at Evanston in 1954.

On January 8, the central committee released a carefully prepared letter to Lester B. Pearson, president of the United Nations General Assembly, in which it expressed for its member churches its deep concern over the growing deterioration in the relations between rival groupings of powers. It earnestly urged perseverance in the effort to resolve the conflict by a truce, which will safeguard prisoners of war against forcible repatriation or forcible detention. It also called for negotiated settlements and a guarding against any extension of the conflict.

Since India itself is showing in the United Nations such a very real desire to bring about peace, it was with unusual interest that the delegates listened to Mr. Nehru. For an hour he talked without manuscript. Despite his very

evident weariness, he spoke earnestly and cogently. He called on the churches not to ignore potent facts. While the United States and Russia are today the great powers, they must not forget that India and China are potentially great powers.

Mr. Nehru spoke briefly of what he hoped from India's five-year plan, and then very solemnly warned that China has an enormous capacity for hard and continuous work, and that after forty years of disorder has at last a strong central government. He then spoke of his fear of what is happening in Africa. This, he felt, might easily become the scene of the next world explosion; for racial inequalities in one country are reflected around the world.

The influence of Mr. Gandhi was very evident in all that Mr. Nehru said, especially when he said that we must remember that people are not unlike wild animals who attack because of fear. He urged that it does not help to allay fears when we express our views too aggressively.

As in the past, the report of the general secretary was a high point in the meeting. He spoke largely of the world in which we find ourselves. No longer can we say "one world," but rather "many different worlds," seeing "each with its own sense of destiny, its own standard of judgment, its own rhythm of movement, and its own spiritual language." As a result, none of us understand each other; for we have no common ethos, no common sense of values, no common understanding of what peace and justice really are. This situation brings a sense of frustration, not only to nations, but also to churches; for they, too, are caught in the historical situation in which they find themselves. The world expects the churches to do something about the impasse in which we all find ourselves.

Dr. Visser 't Hooft said that perhaps God is taking this way to show us that we are not the lords of history, and that we must await the guidance of God. In the meantime, we must realize that perhaps the greatest contribution we can make is not in the realm of making statements, but rather in the maintenance of a fellowship which transcends man-made divisions.

As in the Tambaram meeting of the International Missionary Council in 1938, the Indian members of the committee were very im-



Prime Minister Nehru arrives for one of the sessions



In good conference style, delegates have work to do



Photographs by H. R. Ferger

Mostly Baptists. In back row are Dr. and Mrs. Edwin T. Dahlberg, Dr. Benjamin E. Mays, and Dr. Arnold T. Ohrn. At ends of second row are Mrs. Mays and Mrs. Leslie E. Swain. Mr. Swain is at right on first row

patient with the slowness of the churches in bringing greater unity and in hastening social and economic reforms. While in many of the demands we of the West felt that the Indians were too radical, still we did feel that we need to be jolted out of our complacency. Moreover, there was much truth in what they said, and a great deal which they said applied equally in the West.

One paragraph in a report made largely by Asians is of particular interest. They noted the fact that the sect type of Christian was making a successful appeal to many people in Asia, and that part of the appeal is due to the contagious joy to be found within the sects. Also, they felt that their insistence upon a conversion experience and the freedom of their worship was much appreciated. They ended by saying that the churches are often too procrustian in their methods.

The Asians also reminded us that in the collapse and disintegration of the cultural patterns of the countries of East Asia, the Christian church has a task to provide a principle of redefinition which would make possible the reintegration and development of a cultural basis conducive to responsible living. In this connection the Christian understanding of man has great relevance to East Asia. The religious vacuum which drives men to totalitarianism can be truly filled only by a faith in Christ as the hope of the world.

In 1950, the World Council of Churches and the International Missionary Council joined in securing a secretary for East Asia. In Lucknow, Dr. Rajah B. Manikam brought his first comprehensive report of his visits to Malaya, Indonesia, Hong Kong, Japan, Korea, Formosa, India, Burma, and Ceylon. It was both a disturbing and a challenging report. In so many countries of Asia, as in the world as a whole, there are intense racial rivalries, and this dissension is felt strongly in the churches. In Malaya, the Malays are outnumbered by the Chinese inhabitants. In addition, there are Indian and European groups, all of which live as separate communities.

In Indonesia, there are more Christians than in China and Japan put together. The great Batak church has 600,000 Christians among a people who were cannibals four generations ago. The church of the Moluccas, with 270,000 Christians, is divided into 550

congregations, with 700 ministers. The church of Timor, now numbering 240,000, had 6,000 baptisms last year. In Hong Kong, Chinese refugees are proving to be ready for the gospel. In one mission alone, 400 refugees have been baptized.

In Japan, the Orthodox Church has 14,623 members; the Roman Catholic Church has 141,638; and the non-Roman churches have 185,964. This means that in the entire population less one-half of 1 per cent are Christians. In 1951, the United Church of Christ in Japan numbered 164,185. Since that time a few have withdrawn, but the United Church has 1,479 congregations, with 1,242 ordained ministers. It is claimed that 76 new sects have appeared since the war.

Korea is a land of devastation and misery. Six hundred thousand homes have been burned. Out of the twenty million people of South Korea, from four to eight million have been victims of war. There are right now four million refugees in South Korea, three million of whom are utterly destitute. Twelve years ago there were only 400,000 Christians in Korea. Today there are over a million, three-quarters of whom belong to non-Roman churches. Nearly five hundred pastors and five thousand lay Christian leaders have been killed during the war. But the church moves on courageously.

Into situations like these the World Council and the International Missionary Council come. They organize national Christian councils, hold conferences on theological education, Christian literature, home, and family life and all the other subjects of interest to churches which wish to grow creatively. Above all, they come with a message of hope as they expand their program of inter-church aid and service to refugees. Those who think of the World Council as a group preoccupied with theological discussion and studies of forms of worship, need to find out what is being done to rebuild churches, to strengthen evangelistic programs, and, above all, to give new courage and strength to those who have been keeping the churches alive during these days of revolution in Asia.

Lucknow, while it presented problems, even more gave inspiration to believe that all nations and races are having a share in building the church universal.

Battle for India

Somebody is going to win the people of India. Will it be the missionaries of the Christian church? or the Communists? or the reviving non-Christian faiths?

By EDWIN T. DAHLBERG

LONG live the Revolution!" "We'll kill them! We'll kill them!" These are the cries coming from a Communist parade, marching down the street below my third-story balcony in Calcutta, India, at the moment of this writing. The marchers are headed toward a mass meeting in the largest public square in the city, where 10,000 of them are assembling in a mass demonstration.

As they march, the leader of each section of twenty or thirty men shouts through a little megaphone in Bengali, Urdu, or Hindi, "Long live the Revolution!" To which his comrades reply in staccato volleys like a football yell. "We'll kill them!" Who it is they are going to kill, I was not able to learn. Imperialists, probably.

This goes on in streets all over the city for hours, every Saturday night and Sunday. As Mrs. W. G. Griffiths, our Methodist hostess here at the Lee Memorial Mission, said, "No one can be complacent about this. It has been going on ever since the war. We have lived with riots, fire, tear gas, and killings for the last five years."

CAUSE FOR DEEP CONCERN

India has its face toward the sunrise. There is every reason to believe that under the leadership of Prime Minister Nehru the nation will achieve the peace and unity for which it is so valiantly striving. But there is much to cause concern.

For example, there is the strong drift toward linguistic states, whereby the Telugus, the Tamils, and other groups would set the state boundaries in accordance with the language and culture of a particular people. The Telugus of South India, who with the Tamils and some others make up the state of Madras, would like to have their own Telugu or Andhra state, separate from the Tamils, but with

the city of Madras as the common capital of both.

Mrs. Dahlberg and I arrived in the city of Madras at the height of the disorders over this issue. Potti Sriramalu had just died after his fifty-eight-day "fast unto death" in behalf of the new Andhra state. The city was seething with excitement. All trains to the north were suspended for the better part of a week. We had to cancel our plans to go to Ongole, but we did get through to Nellore. Our train was the first to go through after the mail train. Armed guards were on the front of the train, to prevent any incident such as occurred at Nellore three evenings earlier, when the police fired on a mob attacking the railway station. Six people were killed and many more wounded. The demonstrators, afraid of arrest and interrogation if they went to the government hospital, brought their wounded to the door of our Baptist Hospital for Women and Children, shouting, "If you believe your Bible, take care of these men!" With great presence of mind the hospital staff members quieted the terrified women and children, gave the wounded first aid, and then took the more seriously wounded men to the government hospital.

Our girls' school was likewise invaded by a mob the next day, whose leaders burst into a classroom with the cry, "You fools! Have you no shame?" It was their purpose to close down the school in the general community *hartal* ("shut-down") that followed Sriramalu's death. The school personnel, however, managed to reason with the demonstrators, so that the school was kept open, although such local girls as felt they should stay home were permitted to do so. By the time we arrived all was quiet again.

But the issue still remains for South India: Shall the Telugus have a separate Andhra

state? The national Government has promised to bring this about, but refuses to accede to the Telugu demand for a divided capital in the city of Madras, where the Tamils are much in the majority. In the meantime, the Communists are encouraging the idea of a separate Andhra state with or without the city of Madras. Many of the more thoughtful people are convinced that this is all part of a Communist plan to capture India by the policy, "Divide and conquer."

INTEREST IN CHRISTIAN MISSIONS

It was in this setting, though at a distance from the disturbed areas, that the central committee of the World Council of Churches held its annual meeting at Lucknow, December 31-January 8. Indicative of India's intense interest in this meeting was the brilliant galaxy of speakers who came to address us.

Chief of these was Prime Minister Nehru. One of the great men of our time, humble in spirit and sincere in utterance, he is much loved by the people of India. Summarizing the efforts of India in the United Nations to settle the Korean issue, as well as in its efforts to consolidate its own national life, he said, "We have failed in many things. But it is exciting to help shape the future of a nation."

The governor of the state, as well as Chief Minister Pant, were two other distinguished guests. But probably the most impressive visit of all, next to that of Nehru, was the coming of Dr. Radhakrishnan, national vice-president of India. He was for many years in the chair of religion at Oxford University. Later he served his country as ambassador to Moscow, a position which he held until this past year. He is now president of UNESCO. A deeply religious man, and one of the most profound philosophers of the modern world, he came all the way from South India to address our committee. By his expressed wish, the meeting was closed to the public and to the press, though a hundred University of Lucknow students clamored outside the door for a long time in the hope of getting in. Actually, Dr. Radhakrishnan did not give an address, but spent the entire evening answering questions.

As a foremost exponent of the popular doctrine of syncretism, whereby current thought in India seeks to unite all religions and look

upon them all as equally good, Radhakrishnan is a formidable adversary of the missionary movement. All the more so because he goes so far in his tribute to Christ. Of Jesus he said, in response to a question: "I believe that he is the head of the race, our elder brother, the first-born among many brethren. By virtue of his obedient life, he attained self-deification, an achievement which is possible for us all if we follow the same principles Jesus followed."

That is the big *If!* It is true in a measure, of course, that we can become like Jesus. He himself said in John 14: 12: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father." But there is a vast difference between *self-deification* and a *conferred deification*. John 1: 12 still remains true: "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

On this faith the central committee takes its stand. As Rev. Chandu Ray, himself a marvelously converted Hindu from Pakistan, and an evangelistic consultant of the central committee, said to me later, "What these Hindu intellectuals completely lack is a sense of sin. They have no conception of a personal, seeking, shepherding God who in Christ came to save the lost. Therefore they are not willing to humble themselves at the foot of the cross."

NEED FOR STRONG MISSIONARIES

Brought face to face with these powerful representatives of the resurgent non-Christian faiths in India, one is made aware of the fact that the younger missionaries we are sending out to Asia will have to be very much on their toes intellectually as well as spiritually. They will meet men as familiar with the Christian Scriptures as with their own: men who are justly critical, too, of Christendom's destructive wars, racial discriminations, and religious disunity. As a Zoroastrian medical student said to a candidate for medical missionary service recently in the United States, "Give me one good reason why I should leave Zoroastrianism for Christianity."

Asian Christians present at our central committee meeting, of whom there were a very large number, were constantly raising the questions: "What about your race prejudices in the churches of the West? And why so

many denominations? Why do you inflict all your American and European religious controversies on us here in the East, who desire only to follow Christ in the simplicity of the gospel?"

Dr. Rajah B. Manikam, the World Council secretary for Eastern Asia, pointed out that, since the war, seventy-six new splinter sects and missionary groups have come into Japan alone. Many of them are sincere and earnest Christians, but others are creating a Babel of conflicting doctrines and factions which are working havoc with the gospel, and greatly confusing the Christian, as well as the non-Christian, community. It may be, as Paul said, that even the factions are a means whereby Christ is proclaimed (Phil. 1: 18). But the World Council of Churches stands consistently for a witness to Christ through the fellowship and unity of the churches. This does not mean *organic* unity, but a cooperative and harmonious association in missionary and evangelistic endeavor, as well as united efforts in behalf of refugee relief, world peace, economic justice, and racial brotherhood.

Never have I been so inspired by the words of Jesus as today: "Go ye into all the world, and preach the gospel to every creature." The churches have got to work together if the job is going to be done.

It is true that India needs land reform, irrigation, population control, and technological development. But it needs nothing quite so much as the gospel of our divine Lord and Savior Jesus Christ. Modern Hinduism will go so far as to celebrate Christmas, and even Good Friday, but it will not accept Easter and the resurrection from the dead.

RELIGION ON THE GANGES

One morning Dr. and Mrs. Ralph Sockman and Mrs. Dahlberg and I, with one or two other friends, were riding down the Ganges River at sunrise, on the roof of a river boat that took us past the bathing ghats of the sacred city of Benares. Thousands of pilgrims were performing their ablutions, and lifting their faces to God in the light of the morning sun. Up and down the river bank for a mile or more the temple bells were ringing, and the great gongs and cymbals sounding. As we watched the people bathing, praying, and

reading their sacred writings, we could not miss the tremendous capacity of the people of India for religion. In spite of the filth, the beggary, and the foul smells of the temple areas, the phallic symbols, the pot-bellied elephant gods, the sacred cattle wandering everywhere, the bales of hay adjacent to the altars as on the day when Jesus cleansed the Temple in Jerusalem, God must be working some mighty purpose in the souls of these worshiping multitudes. Who will answer their cry?

We watched the cremation of human bodies at the burning ghats. Wrapped in white winding sheets and placed on a bier, the bodies are gently lowered on an incline, feet first, into the river. When the body has been moistened with the sacred waters of the Ganges, it is placed on a great pile of faggots and cord-wood. The oldest son, or nearest surviving heir, then takes a handful of faggots, lights them, touches the flame to the face and lips of the deceased, and sets fire to the pile of wood underneath. When the body has been completely consumed by the flames, the ashes are thrown on the surface of the river, and float in gray bubbles toward the sea.

All this time the family and the mourners sit in forlorn silence on the terraced steps above the fire.

Who will come to these poor sheep of God who are without a shepherd, and bring to them the glad message, "I am the resurrection and the life"?

Somebody is going to win the people of India. It will be either the missionaries of the Christian church in cooperation with the Indian nationals, or the Communists, or the reviving non-Christian faiths. The battle is now on. Will the conquerors be those who cry, "We have come to kill," or will it be those who cry, "We have come in the name of our God to redeem"? God grant that it will be the latter, and that we will come, not divided, but together.

REVOLUTIONS are violent because they are the belated triumphs of powerful new social forces over tenacious old institutions which have been temporarily thwarting and cramping these new expressions of life.—ARNOLD J. TOYNBEE

A Man and a Flag on Fifth Avenue

The story of a man who constantly reminded his fellow workers that it is useless to preach a gospel that we do not demonstrate

By CLIFFORD G. HANSEN

THE AIR of Fifth Avenue was electric with expectation. Flags and bunting were visible everywhere. The police hurried up and down on their motorcycles, trying to keep the crowds on the curb and off the street. The General had come to town! It was still nearly an hour before General MacArthur would pass Fifth Avenue and Twenty-first street, but the crowds were already buzzing with excited anticipation. Patriotism was fervent and exuded from every living being along the way.

One man looked up to a narrow, neat building at 164 Fifth Avenue. Were his eyes deceiving him? What kind of people could be in there? They did *not* have an American flag flying from their building! Instead, they displayed some strange symbol: a white flag with a blue field, in the corner on which was a red cross.

The man hurried into the building determined to rebuke the occupants for their lack of decent patriotism. He glared at the receptionist and demanded to see the manager. He was referred to the treasurer. When told that this was the home of the two American Baptist Home Mission Societies, and that the flag on the building was the Christian flag, his blood pressure was somewhat relieved. As he learned that it is considered good taste to fly such a flag from such a building, he left, not totally convinced, but at least informed.

Any doubt about the propriety of the Christian flag must have been removed when General MacArthur's car finally passed 164 on Fifth Avenue. For the general turned and faced the Christian flag for a long moment with the same dignity and solemnity with which he had faced the many American flags along the route of march!

There is a great story behind the flag at 164. It is a story about another "General." His name is George Pitt Beers. He was the execu-

tive secretary of The American Baptist Home Mission Society for eighteen and one-half years.

G. Pitt Beers is a veteran in Christian service. He preached his first sermon over fifty years ago in the Florida town where he was born. From the beginning, his one unfaltering purpose was to make God's love known to men and to lure them into a vital fellowship with God.

The man behind the flag on Fifth Avenue shared in many significant events during his years at the helm of the Home Mission Society. It is impossible to enumerate all of them.

As he reminisces about it, Dr. Beers recalls with justifiable pride the great World Mission Crusade, in which he played a major role, both in making the plans and in their fulfillment. Countless days away from home, hundreds of addresses, committee meetings too numerous to count, articles written, long hours of fervent prayer—all went from him into this great project for Christ. He never seemed to become weary in carrying the heavy load.

The Home Missions Council of North America (now the division of home mission of the National Council of the Churches of Christ in the U. S. A.) was formed in 1908. Dr. Beers was its president for several years. He gave generously of time and thought for its advancement. Proceeding on the premise that our witness would not be tarnished by contact with others, Dr. Beers made the most of the opportunity to vitalize the American Baptist witness. As the result of his participation in the ecumenical movement, we have shared in work we could not have done alone; we have gained information we could not have gathered alone; and we have made ourselves felt in places we could not have touched alone.

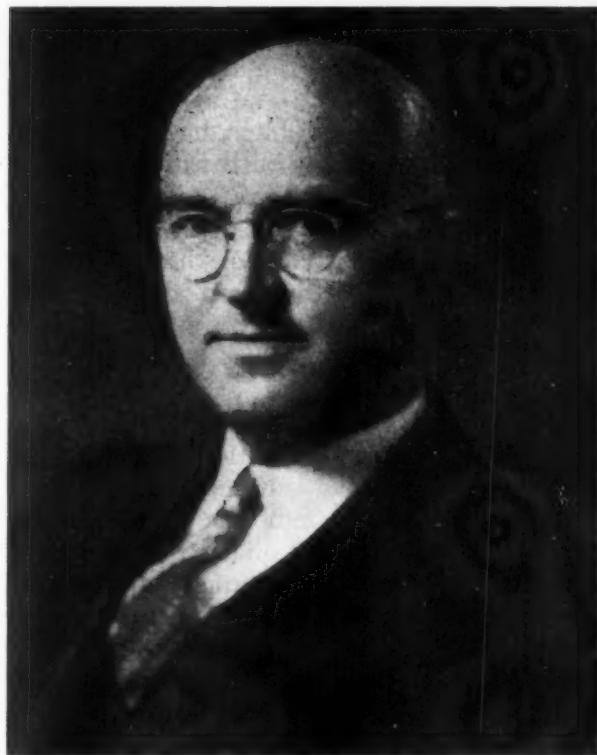
The constant procession of people on the move always haunted the man behind the flag. Something like five hundred new

churches were started during his period of leadership. At the same time, these new children in the family contributed upwards of \$100,000 to the cause of mission work. The cause of church extension was always uppermost in Dr. Beers' thinking. He long dreamed of raising a great revolving fund for this need which could be used over and over again in the places where the need is most urgent. He spent days and long miles of travel in preparation for the proposed church-extension campaign to be presented at the Denver convention.

The man behind the flag on Fifth Avenue is efficiency personified. During his years of service he gave much attention to the greater efficiency of the various phases of the work; he organized several new departments: he reorganized other departments. He saw to it that always the lines of responsibility were clearly defined. During his time of leadership the Christian centers became a part of the work of the department of cities. A strong program was developed for the smaller cities not able to have a city mission society.

Much progress was made in the field of rural church work. Dr. Beers and the Home Mission Society played a major role in the planning and acquiring of the American Baptist Assembly at Green Lake. He went on to give encouragement in the development of the Rural Church Center at Green Lake, where pastors and their wives from rural churches receive additional training for stronger leadership in their home communities. Always concerned about low pastoral salaries, Dr. Beers gave support in stimulating a number of states to launch minimum-salary programs for their pastors.

Evangelism, the supreme business of the church, has prospered and grown during the past two decades. A program of area directors has been developed, and the home-visitation program has been promoted. Dr. Beers gave vigorous leadership as chairman of the Crusade for Christ Through Evangelism. As a member of the committee on evangelism of the Baptist World Alliance, he had a large part in worldwide evangelism planning and made not a few contributions to the total effort for bringing the world to Christ. Fellowships of the concerned (prayer-devotional groups) have sprung up all over the country,



G. Pitt Beers is the man behind the flag on Fifth Avenue—the “General” who inspired this tribute



Photograph by R. Dean Goodwin

The Christian Flag graces the entrance to 164 Fifth Ave., New York, N. Y., home-mission headquarters

and the yoke pin is worn by countless hundreds. The man behind the flag was always in his place in the upper room at 164 at 8:00 A.M. on Wednesdays, unless he was out of town; even then he kept faith with his fellows meeting for prayer and Bible study by having his own meeting wherever he happened to be.

Integration of the work of the two Home Mission Societies was a dream and objective of the man behind the flag from the beginning of his leadership. Steady progress has been made through the years. For several years there has been a large degree of correlation of planning and administration on the six Indian fields, in Alaska, and in the Christian centers. Two years ago the two societies moved into their present quarters at 164 Fifth Avenue. The various departments are well integrated on the three floors of this modern building. One treasurer now serves both societies. The secretary of work in Latin America serves both societies. In short, there is much cooperative planning and clearance. As a result, more successful work is accomplished on the fields.

Emergency needs have always had sympathetic attention at 164. Churches affected by floods, tornadoes, fire, drought, and other catastrophes have been aided. Displaced persons, the nisei, and others in need of the ministry of Christ immediately felt the power and greatness of heart of their friend in the building with the flag. He served faithfully on the chaplain's commission; established a department of Christian ministry to service personnel; and, during the Second World War, made a trip to Europe to visit our American Baptist chaplains.

The pastors of hundreds of churches have known Dr. Beers as their staunch and loyal friend. Whenever he heard of a pastoral change, a friendly letter of congratulation and best wishes found its way to the man on his new field. He started the *Pastors Round Table* (an exchange-of-ideas paper for pastors, published bi-monthly). He served well on the boards and advisory committees of *Crusader*, *Missions*, and other Baptist publications. He was a frequent contributor to their columns.

Dr. Beers has never been one to look back and be content. In his final address at the meeting of the American Baptist Convention in Chicago, he said: "The past is glorious only

if it sets the stage for still greater achievement. . . . Let him who dares, snatch up his cross and lead on." He further shared his philosophy when he said: "Our peril is that, being shortsighted and under the pressure of immediate need, we shall barter away for a trifling immediate advantage the great destiny to which God calls us. It is the faithless folly of the man who eats his seed corn rather than plant it." The man behind the flag constantly reminded his fellow workers that it is useless to preach a gospel that we do not demonstrate. No one worked beside him without being constantly aware of the compelling demonstration going on tirelessly and faithfully in Dr. Beers' own life.

Firmness and courage, symbolized by clarity of voice and depth of thought expressed in simple, direct vocabulary, never left anyone doubting where Dr. Beers stood on any issue. Human rights, striving toward a unified home-mission program, achievement of unity among tension groups within the denomination, all had vigorous support from the man from 164.

It is useless to attempt to pay adequate tribute to one of Dr. Beers' stature. As one closes his eyes in thought there passed before him many impressions: tenderness in the midst of strength; unparalleled generosity in the midst of difference of opinion; the vision of a prophet; the spirit of a pioneer in charting new trails; humility symbolized by the apron worn as he washed the luncheon dishes for the staff group; and, most of all, optimism and unquenchable faith in God and people, born only of his intimate knowledge of God and of his fellow men.

General MacArthur did not know that day that he faced more than the symbol of Christianity. He did not know that behind that flag was one of God's great men, who was leading his "army" to spiritual victories greater than any military victory.

The man behind the flag goes on leading and serving. While he, with Mrs. Beers, tills the soil on the little farm near Flemington, N. J., puts the finishing touches on his new home, and tends his chickens and sheep, he will go on speaking, writing, and witnessing whenever and wherever he is needed. The world will still salute him and his flag, even though he is no longer at his familiar place at 164.

Missions More Than a Hobby

Missions is not something outside the gospel, but something at its very heart; not a special interest of the church, but its primary obligation

By JOHN E. SKOGLUND

RECENTLY a European delegate to the United Nations said, "We need food and coal to survive but unless America can take the lead in providing a vital faith, in giving a song that mankind can sing, all her exports will merely postpone the day of reckoning and the world will die anyway."

How can America give the world a vital faith? Where will the song come from that all mankind can sing? The Marshall Plan gives material assistance. Point Four provides technical and economic help. NATO attempts to build defenses against armed aggression. The war in Korea, and military aid to the Chiang Kai-shek Government on Formosa and to the French in Indo-China, attempt to build dams against the Red Tide's flow across East Asia. In this turbulent, tension-filled world, all of these doubtless have their place; yet, in spite of the billions of dollars which have been spent and the lives which have been sacrificed to stop communism and to bring men everywhere a better way of life, there still is no lilting song of faith coming from human lips.

No government agency can bring this song. It will not be found in the military might of a nation or of the United Nations. Its only source is in the one institution which holds it as a sacred trust, the church of Jesus Christ. That trust, however, cannot be fulfilled by the church holding to its faith; it can be fulfilled only by sharing it. This sharing is missions.

A NON-CHRISTIAN WORLD

While the movement for missions during the past 150 years has caught the imagination of many in the Western World, the world is far from a united chorus of triumphant faith. In East Asia the church (both Roman and non-Roman) numbers about fifty million persons. For this we give thanks. It is a dramatic witness to the spread of the gospel since the time when William Carey planted his lonely

outpost for Christ on the banks of the Ganges. But when cast against the population of this area, fifty million is but a small fragment. For in this part of the world half of all human beings live. They number more than one billion, one hundred million. This means that by the longest stretch of statistics less than 5 per cent of the people living in this area are Christian. In India, out of a total population of four hundred million only 2.5 per cent are Christians. In Burma, the pride of Baptist missions, only about 2 per cent are to be identified with the Christian community. The percentages are even smaller in Thailand and Indo-China. It is clear that in spite of rather glorious success in the total number to be won to Christ, the church in the Orient is still but a flickering light against a great black wall of pagan darkness.

In the face of this it is clear that the imperative to missions is no less urgent than at any time in human history. It is to this task of making these percentages predominantly Christian that the church is called. To meet the colossal demands of such a task, missions must be more than a hobby.

Too long has missions hovered in the "it-doesn't-matter-land" of extracurricular activity. This attitude was reflected by the pastor who, when asked to promote a denominational missionary program in his church, said, "I leave that sort of thing to the women. My job around here is to preach the gospel." This statement reflects in a bizarre way an attitude all too prevalent in the contemporary church. From this point of view missions is a specialized task, and as such is the responsibility of special-interest groups both inside and outside the church. *Special* missionary societies assume *special* responsibility for missions. *Special* offerings support missions. *Special* people, called missionaries, are set aside to do this special work. The whole enterprise becomes a

specialty, an extracurricular activity, a hobby, that is not really related to the heart of the church or the gospel.

The roots of that point of view lie deeply embedded within the history of modern evangelicalism. At the outset the churches of the Reformation were the most un-missionary of churches. They had little thought for those outside their immediate national boundaries. Theirs was primarily a task of consolidation, geographically, theologically, organizationally, and liturgically. Around them they built protective walls to ward off the thrusts of the Counter Reformation. The heathen they left entirely to God.

A NON-MISSIONARY THEOLOGY

Their theology lent itself to such a view. The reply of the venerable divine to the young missionary enthusiast William Carey reflects this. "Young man, sit down. When the Lord is ready to save the heathen, he'll do so without your help." Back of that statement was an extreme form of Calvinism, with a doctrine of double predestination. According to this, election works both ways. A few are destined to life eternal; the bulk of mankind to eternal damnation. Clearly the heathen belong to the category of the damned. Else why had they not long ago become the subjects of saving grace? One's only recourse was to accept this as belonging to the inscrutable wisdom of God and to give him the glory.

When the pioneer missionary enthusiasts sought to enlist the churches in carrying the message of Christ to the non-Christian world, the churches turned their collective backs on them. Support for the ventures of Carey, Judson, and Rice came from earnest Christian individuals who in spite of the attitude of the churches caught the spirit of missions and formed missionary societies for "the propagation of the gospel in foreign parts."

These societies were, in the main, independent of the churches to which their supporters belonged. They had their own officers and received corporate charters which were quite apart from their denominational bodies. They were thus special societies for the special purpose of the support of special people called missionaries, and supported by special appeals of Christians who were especially interested in such projects. Missions became the province

of the relatively few who felt its compulsion. It was essentially—so far as the church was concerned—a hobby to be enjoyed by those especially interested. This has been the heresy of modern Protestantism.

This separation of missions from the heart of the church has led to the impoverishment of the church. It arose from a misunderstanding of the gospel itself. Missions is not the special obligation or privilege of the few. It belongs to the whole church. When the church fails to realize this it divests itself of its strongest spiritual impulse. Spirituality and dynamic outreach are inseparable. The spiritual church is a missionary church and the missionary church is spiritual.

How can this inward and outward revitalization of the church be achieved? It will not come through any superficial denominational promotional programs, nor through any outwardly stimulated movement to revival. It can only come through a rediscovery of the fundamental facts of the Christian faith. Only as the church and those within the church sense in its deepest meaning the fundamental obligation of the Christian faith, will the church be able to give a song that mankind can sing.

OBLIGATION OF THE CHURCH

What is that obligation? Stated plainly it is this: to make God as he is revealed in Jesus Christ, and brought near by the Holy Spirit, so known as to be faithfully served by all men. This is the basic reason for the church's existence. It is the standard by which all that the church says and does must be ultimately measured. Thus missions is not something outside the gospel, but something that lies at its very heart. There can be no participation in Christ without participation in his mission to the world.

The missionary obligation, then, has its source in divine reality. It can best be pictured in that verb of movement "send." As someone has said, "The missionary (the forth-sending) God sent forth his missionary Son to reveal his missionary love which is made real through the presence of his missionary Spirit and witnessed to by his missionary church." This means that the church is caught up in the divine movement of making the divine will effective in all of existence. The church's very being is bound up in this task. When it

fails in this, or places its obligation to be missionary outside the main stream of its life, it ceases to be the church. The church is the mission, and the mission is the church. The church is born in the commission which it receives from its Lord; it lives in this; it dies when it fails to obey. Missions cannot be extracurricular. It is the heart of the gospel.

Certain implications flow from this affirmation of basic obligation. First of all, with regard to the missionary task itself. The divine command stresses in no uncertain terms the inclusiveness of the task. The church is called to go "into *all* the world." So long as there are lands or areas within lands as yet unreached by the divine word, the basic missionary obligation is as yet unfulfilled. But mere geographical extension is not enough. The church is sent to every level of human existence. Labor, capital, the home, the school, the farm, the factory, the office—in fact, all human relationships, be they social, political, economic, or cultural, are mission fields and must become the objects of Christ's redeeming grace.

The catastrophic upheavals of the present age confront the church with its gravest challenge. In the face of these the church is called not into hiding, but to face fearlessly these catastrophes within the gospel's judgment and redemption. The church is to see in these, not occasions for retreat, but opportunities for advance. Rather than whimperingly falling back in the face of communism's onslaught, why cannot the church in the name of the redeeming Christ launch its own offensive to capture the earth's millions who are today seeking freedom from poverty and pestilence, from illiteracy and imperialism?

If the first implication of this view of missions is related to the task itself, the second is pointed in the direction of the church. It is this: The church, to be true to its calling, cannot regard missions as an extracurricular activity, a hobby, but must squarely face the full meaning of the mission as the church and the church as the mission.

To do this the church must first of all remove missions from the ladies' parlor and put it into the sanctuary. Preaching and prayer, worship and witness, must become concerned with the fundamental purpose of the church, namely winning the world to Christ.

This means that churches on the local level

have fundamental responsibility for missions. This responsibility is not so much in terms of the promotion of a movement as in the re-examination of the faith of the church and the implications of that faith in the total life of the church. Too much of our mission propaganda is spread forth with the same techniques as a community-chest campaign. But trick methods of promotion can never take the place of genuine spiritual self-examination on the part of Christians and a willingness to assume a discipleship which is complete.

In fact, it is because we are unwilling to be true disciples that we have to kid ourselves into giving by promotional sugarcoating. The missionary obligation of the church can never be fulfilled by good women kitting bonnets for Esquimo babies, or making mother hubbards for Congo matrons. Neither can it be accomplished by an occasional missionary speaker at a Wednesday night service, nor by occasionally "lifting" a missionary offering for the "poor benighted heathen who need our help." All of these may have their place, but essentially they belong to missions as a hobby, not as the heart of the church.

To implement further this revival of missions in the life of the church, one other step can be taken. It is heartening to know that the Board of Education and Publication is undertaking on behalf of the American Baptist Convention a study program on the nature and function of the church. This will eventuate in a theological conference to be held at Green Lake in the summer of 1954. Out of this study should come a clear and unmistakable summons to the work of Christian missions.

But even this is not enough. The denominational leadership ought to make this matter of missionary obligation a primary concern. Effective help has gone out to the churches in the so-called sector projects. Plans are under way to give assistance in the building of vital church programs. Could not a third step in such a movement be to help the churches in a revival of missionary faith? Why not utilize the promotional resources of the denomination for a period of one year, not primarily for finances or program, but for faith? With all our people reflecting deeply on the *sending* God, might there not be born the *sending* church?



Missions from My Pulpit

No. 5 in a Series

*Since my pulpit is really Christ's pulpit,
there is no alternative to preaching missions*

By GENE E. BARTLETT

F. W. BOREHAM relates that he was standing one day in St. Paul's before the original of Holman Hunt's familiar painting *The Light of the World*. He remarked to his companion that he never understood why Hunt had put a lighted lantern in Christ's hand, since there was ample light in the clearing before the door where he knocked. A third man, who had been standing unseen behind them, stepped forward. "I couldn't help overhearing your conversation," he said, "and may I point out one thing you may have missed. You will see that the cottage where Christ knocks is on the edge of a wilderness. There it is dark. So the artist was suggesting that when the door has opened and Christ has entered in, he expects that those who receive him will go, in turn, with him into the wilderness to bring light."

Whether this is what the artist meant or not, this is a basic insight. I have been asked to write about "Missions from My Pulpit." Precisely because it is not *my* pulpit, the claim of the missionary enterprise is a constant part of my preaching. Since it is Christ's pulpit, made possible by the cooperative effort of those who believe upon him, and dedicated to the ministry of preaching the Word of God, there is no alternative to preaching missions.

It is clear that, while the missionary motive is the same in every generation, it often has to be reinterpreted in fresh and contemporary terms. Jesus Christ is the same yesterday, today, and forever—but we are not. He comes to each generation at the point of its deepest felt need.

In what form, then, is the missionary appeal

made in our congregation? It seems to me that we have come to look upon it as a bold and faithful response to the fundamental realities of our faith. We know that any action we can take is simply response to what God already has done. Missions is central in our church, therefore, because we are seeking to respond to four realities.

First, we see missions as our response to the good news that God has acted to save men in Jesus Christ. We know that we cannot profess, "God has come to us," without adding, "We must make this known to others." It's too good to keep!

The affirmations of the fourth chapter of First John are a superb summary of the message and motive of the Christian faith. It is an astounding truth that is summed up in the nineteenth verse: "We love because he first loved us." That's the good news! It is not that we *ought* to love God—that may be a requirement and not a release! But that he has first loved us in the good news that has come to us in Jesus Christ. If he has first loved us, then he has surely loved all others, too. So the closing verse of the same chapter says: "This commandment we have from him, that he who loves God should love his brother also."

Time and again in the sermons from our pulpit we seek to clarify that these two insights are inseparable. We also emphasize that to receive the love of God which comes because he freely gives it, is to accept also the responsibility of sharing that love with all men, wherever they are.

The second reality to which we seek to respond is that of human need. We rejoice in

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the sheer realism of the Christian ethic. While it is true that men do not live by bread alone, it is also true that they do not live without it. So we simply try to share in the name of Christ, who told us to give the cup of cold water in his name, to feed the hungry, give drink to the thirsty, welcome the stranger, clothe the naked, and visit the sick.

We find it increasingly difficult to be comfortable in mind and spirit as we live in the inherited plenty and comparative security of America. The sheer magnitude of the need sometimes overwhelms us, and makes us immune to the real nature of it. We know our awareness must be renewed. The late Bishop Gore once said that Christian charity is the ability to read statistics with imagination. So a part of our missionary urge comes from a sheer stimulating of the imagination that enables us to see within the statistics the persons, God's children, too, who need practical help.

The third reality which calls to us is the worldwide nature of the church. We have never found the limits which the church is not meant to go.

It may seem heresy to write in a Baptist magazine that there is no such thing as a "local" church! In a deep sense, however, that is true. There is no local church, except in government. It is certainly not local in its basic faith. Christ can never be localized. The attempt to do so is to lose him. A church is not local in its fellowship nor in its mission.

This truth came with unusual clarity to us at the First Baptist Church, Evanston, Ill., when a year or so ago we welcomed into our membership a young man from Nigeria. He had come to Evanston to study at Northwestern University, and from the very first Sunday he was sought out and brought into the fellowship of the church. After he had been with us for a few months, he decided to join. So we wrote to his church in Africa and received a letter of transfer. One Sunday morning it was a moving experience to read that letter. It began in the traditional way: "From the Oke Lerin Baptist Church, Ogbomosho, Nigeria, to the First Baptist Church of Evanston, Greetings." We were all moved and lifted by this dramatic reminder of a timeless truth: "The field is the world." We were also a little set back to learn that his church in Africa had

been founded in 1856, two years before ours in Evanston!

The fourth reality is inherent within the revolutionary nature of our time. The same tumultuous time which seems to have closed some doors to us has opened other doors in a unique way. Dr. Kenneth S. Latourette has pointed out that it is when old cultures have been broken that Christianity has made its greatest advances. Then this surely is one of those times of unusual urgency and possibility. The very turmoil which is so evident is, in part, the activity of other "gospels" seeking to rush into the vacuum places of the world. If these false gospels of materialism and militarism and secularism win, it will be tragedy compounded. If we have a saving word to speak, we had better say it now!

For a time I found myself neglecting the hymn "The Morning Light Is Breaking." Somehow it seemed too much like an outmoded sky-blue optimism. Then, fortunately, I read one day beyond the first lines. The hymn begins:

The morning light is breaking,
The darkness disappears.

That's hard to believe! But read on:

Each breeze that sweeps the ocean
Brings tidings from afar
Of nations in commotion.

Now that's our time! But that is also the time when the morning light may be breaking! We believe it is—or, more exactly, may be—if we match the hour with such faithfulness that we deserve to have it break.

Our missionary concern is our response to these four realities. Such a message has no automatic acceptance. It has to do battle with secular ideas which have infiltrated our minds. It must come to grips with a widespread kind of tolerance which has gone to seed and become indifference. It must make its voice heard in the midst of a clamor of appeals, many of them good, most of them nearer at home. It has to make its way against the haunting suspicion in some circles that perhaps it won't really do any good. In the minds of many there are not excuses for evasion. They are real. They are honest questions. So we seek to face them honestly and go through them to a new and more mature faith.

Among the Current Books

OPENING THE NEW TESTAMENT. By Floyd V. Filson. Westminster Press. \$2.50.

FOR a simple, concise, and readable account of how and why the New Testament was written, and what the specific message of each New Testament book is, this volume is superb. Scholarship and direct presentation are amazingly united in this reliable, informative, and inspiring work. A well-known biblical scholar has written a scholarly book in language and style that a teen-age person can understand.

CHURCH WORK IN THE CITY. By Frederick A. Shippey. Abingdon-Cokesbury Press. \$4.50.

HERE is a manual for the city pastor who desires practical guidance in coping with problems; the denominational executive who wishes to start new churches, to relocate others, and to develop a citywide or long-range strategy of work; the executive in a council of churches who desires to cultivate more fully various patterns of Protestant church cooperation; and the seminary student who needs a practical handbook on the urban church. The author is director of research and surveys of the Board of Missions and Church Extension of The Methodist Church.

SPIRITUAL REVOLUTION. By Pierce Harris. Doubleday & Co., Inc. \$2.75.

THREE are disturbing similarities between modern America and ancient Rome, according to the author of this book. There was an alarming increase in divorce and the break-up of the Roman home. The United States today leads the world in the divorce rate, and the home is not what it used to be. One of the reasons for the decline and fall of the Roman Empire was higher and higher taxes, until the load became unbearable, while officials continued to spend public

funds with reckless indifference. Mr. Harris believes that we in America have a socialist state, or are approaching one. The third reason for the fall of Rome was a quest for excitement that led to all sorts of moral extravagances which finally engulfed the empire and destroyed it. Mr. Harris points out the excessive drinking, gambling, dishonesty, and the like, in American life. The fourth parallel is an increased political pressure for armaments, and at the same time a blind disregard for destructive elements building up within the state. The fifth and final historical cause for the fall of the Roman Empire was a decline in religion and a withholding of support from character-building institutions. Mr. Harris believes that there is no parallel here; for the United States has an increasing interest in religion and the willingness to support character-building institutions. He believes that this is the thing that may save us.

TOWARD SPIRITUAL SECURITY. By Wesner Fallaw. Westminster Press. \$3.00.

DR. FALLAW, professor of religious education at Andover Newton Theological School, approaches the subject of pastoral psychology from the point of view of a religious educator. He discusses the indispensable place of the home, the neighborhood, the school, the community, and the church in helping the individual to reach spiritual maturity. It is through wholesome relationships with people that the individual finds security. The task of the church is to further this genuine fellowship, for the church alone provides opportunity for fellowship with man and God, and insight into the true nature of the human and the divine. The book tells how to enlarge and enrich fellowship in "primary groups." The individual's paramount desire for security cannot be realized through rugged individualism. It is as the church encourages and pro-

motes the spirit of fellowship in the community that it fulfills its divine mission, and thus furthers spiritual security for mankind.

THE OLD TESTAMENT. By William A. Irwin. Schuman, Inc. \$4.00.

THIS is not a study on biblical criticism or Old Testament theology. It is a scholarly and sincere attempt to show that the Old Testament was a decisive factor in influencing the culture of the ancient world, and that this creative power has continued to be felt down through the ages. These Hebrew writings have proved to be the "keystone of human culture." The writer contends that the "religious thinking of our time has lost much by its neglect of the insights which the sages of ancient Israel wrought out through the travail of their nation's agony." In eight chapters, characterized by sound thinking and the free use of scriptural references and selections the Hebrews' thoughts on God, man, and the world are presented with reverence, forcefulness, and spiritual discernment. The author is professor of Old Testament languages and literature at Southern Methodist University.

COMMUNION THROUGH PREACHING: THE MONSTRANCE OF THE GOSPEL. By Henry Sloane Coffin. Charles Scribner's Sons. \$2.50.

THE AUTHOR is president emeritus of Union Theological Seminary, New York, N. Y. He thinks of preaching in the metaphor of the sermon as a monstrance, or transparent vessel, in which the consecrated Host is exposed to receive the veneration of a faithful Christian congregation. The main purpose of the book is to help preaching to become a direct encounter of God with men as God comes face to face with men in the communion service. The author has put into this volume the cream of his own ministry.

with stimulating suggestions on the development of unfamiliar texts in the Bible, and with some neglected emphases in the Christian faith. It abounds in keen quotations that are not threadbare.

CATHEDRAL GLORIOUS. By Arthur B. and Carolyn J. Strickland. House-Warren, Publishers. \$3.50.

YOUNG PEOPLE will be carried along by this historical novel of the First World War. Young and old alike will be challenged by its realistic presentation of the cost of war to the souls of men, as well as to the accumulated culture of the centuries. Those who start to read the book will not find it easy to put it down until the very end. Facts that should not be forgotten are presented with compelling emotional power.

UNCONQUERABLE KAGAWA. By Emerson O. Bradshaw. Macalester Park Publishing Company. \$2.50.

THIS BOOK, by one who accompanied Kagawa on his five-month tour of the United States in 1950, was written for the Kagawa National Committee. The first half tells of his journey of fifty thousand miles to 137 American cities, including thirty-one colleges and universities, in thirty-four states, traveling by plane, train, and automobile. Kagawa will undergo the pain of hunger rather than let a beggar go unfed. He works ceaselessly, has a large income, but gives every cent of it away. When he is in Japan he lives in a slum and has all sorts of beggars living with him. He knows a great deal about modern science, and may be described as a scientific mystic. The second half of the book deals with crucial life experiences of Kagawa as recounted by himself in his American lectures.

THE AUTOGRAPH OF GOD. By Archer Wallace. The Macmillan Co. \$2.00.

FOR OVER twenty-five years, this English-born Canadian has been inspiring youth, encouraging the discouraged, challenging the undecided, and giving assur-

ance to the timid by his popular essays and books. His writings, easy to read, are saturated with fresh idealism, sound philosophy, and profound Christian faith. In fifty-two chapters he gathers biographical threads from real life, yarns from fiction, and filaments from literature, and weaves them into a beautiful pattern.

YOUR HOME CAN BE CHRISTIAN. By Donald M. Maynard. Illustrated by Janet Smalley. Abingdon-Cokesbury Press. \$2.00.

THIS is a "how" book on home building for parents. Sane, understanding, and practical counsel is offered husbands and wives on making adjustments to meet their perplexing difficulties. Parents are given insight into understanding their child's conduct and behavior. Specific suggestions are proposed for safeguarding the child's physical, emotional, and mental health. Plans are presented for wisely disciplining the child, instructing him in sex education, the proper use of money, and harmonious relationships with others. The prime importance of religion and the church in the lives of children is dealt with at length. The book is rather elementary, but will prove to be a wise guide, especially for young parents.

LET THERE BE BREAD. By Robert Brittain. Simon and Schuster. \$3.00.

SIR JOHN BOYD ORR, distinguished former director general of the United Nations Food and Agricultural Organization, in his foreword to *Let There Be Bread*, asks, "Can the earth support 4,000 million people?" He then says, "This book gives the most complete account I have seen of what can be done with modern science to create a world of plenty." The author ranges over the planet from the arctic regions to the tropics to describe the ingenious methods men are now employing to increase the food supply necessary for even a minimum diet for the ever-increasing number of human beings who inhabit the earth. The reader learns that eighteen thousand more people were alive this morning than were

here last night; that, unless we can extend the food borders, in fifty years three people are going to have to live in the space now occupied by two, eat their food, wear their clothes, and use their share of water, oil, electricity, steel, and other essentials of life; that human beings now use only one-tenth of the earth's thirty-six billion acres of land for the production of food. The book, well documented, is exciting reading for all who are concerned about their neighbors across the world who go to bed each night in an effort to sleep off the pangs of daily hunger.

Books Received

DESIGN FOR CHRISTIAN LIVING. Sermons by Hugh Thomson Kerr. The Westminster Press. \$2.50.

JOHN R. MOTT, ARCHITECT OF CO-OPERATION AND UNITY. By Galen M. Fisher. Association Press. \$3.50.

FORTY DAYS WITH JESUS. Meditations by M. E. Willcockson. Bethany Press. \$1.50.

PAPI. By Eleanor Hull. Friendship Press. \$2.00.

THE FUNCTION OF THE PUBLIC SCHOOLS IN DEALING WITH RELIGION. A report by the American Council on Education. \$2.00.

THE EASTER STORY. By Felix R. McKnight. Henry Holt and Company, Inc. \$2.50.

WORLD CHRISTIAN HANDBOOK, 1952. Edited by E. J. Bingle and Kenneth G. Grubb. The Friendship Press. \$5.00.

BUILDERS OF THE QUAKER ROAD. By Caroline N. Jacob. Henry Regnery Company. \$3.50.

THE ORGANIZATIONAL REVOLUTION. By Kenneth E. Boulding. Harper & Brothers. \$3.50.

BUDDHISM, Vol. I (Hinayana). By C. H. S. Ward. Alec R. Allison, Inc. \$2.25.

BUDDHISM, Vol. II (Mahayana). By C. H. S. Ward. Alec R. Allison, Inc. \$4.50.

GOD'S ORDER, THE EPHESIAN LETTER AND THIS PRESENT TIME. By John A. Mackay. The Macmillan Company. \$3.00.

THE CHRISTIAN APPROACH TO CULTURE. By Emile Cailliet. Abingdon-Cokesbury Press. \$3.75.

Partners IN THE BAPTIST WORLD MISSION



Fellowship with Christ

ONE DAY a blind man was brought to Jesus. The Master had compassion on him, touched his eyes, massaged them with spit. Then he asked, "Can you see?" Delighted, the man replied, "Yes, I can see! I see men. They look like trees walking." Jesus touched his eyes the second time, and the man saw clearly.

Why was the man only half-cured the first time? Had Jesus' power slipped? No, but something else was needed—another touch from the Master Physician's hand.

Perhaps the Savior meant this incident to teach us that we spend too little time with him. We turn to God in the hour of need and then rush off to our own concerns. Tensions of life distort our spiritual perspective. We fail to match the vision of Matthew Arnold's friend, who "saw life steadily and saw it whole."

Day-by-day fellowship with our Lord will bring us true spiritual insight (Mark 8:22-26).

Othniel A. Pendleton

CMC Area Representative in New England

Higher and Higher

By RALPH M. JOHNSON

AS AMERICAN BAPTISTS go up to Denver for their convention, many will wish to stay in the mile-high city rather than return to lower levels. The Council on Missionary Cooperation does not want our giving to the Baptist world mission to stay on the high level reported in Denver, but wants it to go higher. This will require vision and hard work, as all mountain climbing does. The task is not easy.

Giving at New High

The results of the every-member canvass, the two special offerings, the tithing adventure, and especially intensive efforts through the sector every-member-canvass proj-

ects have raised our giving to a new high. The prayers and united efforts of many faithful followers in our convention churches have been decisive. But we want to go higher, because as we go up in giving more people will come to know of God's love and the saving, sustaining power of the living Christ.

Church Extension

As we look ahead to a church-extension effort, there is the same expectancy that a family feels when a new arrival is on the way. In preparing for a new baby the mother and father do not plan to take away from the other children to offset increased costs. The new

baby is an "over-and-above" project. In the year of church extension we cannot subtract from current expenses or the missionary enterprise enough to make up a church-extension fund. Mission needs are not decreasing, but increasing. All that was given this past year, plus an increase, is needed for next year. Beyond this there is the need of church expansion. God has given his people the resources to do his work. There is more than enough for the churches, the Baptist world mission, and the church-extension effort if we will give the Lord's money for the Lord's work. Our activities will be correlated with this very fundamental and essential major emphasis of our denominational program.

Leadership Conferences

In the year ahead it is our hope to continue to strengthen the churches in the programming and planning which lead to an adequate vision of needs in our budget. Then we hope to aid the churches to meet these needs by securing adequate financial support for their world task from their constituencies. We shall be doing this through a series of leadership conferences aimed at lay leaders. Our meetings will be workshops to help churches put on their every-member-canvasses in the most effective manner possible.

Continuing Projects

The foreign-mission and M. & M. offerings in the fall and the America for Christ Offering in the spring seem to meet a real need. To continue them meets with general agreement. The sector projects have produced good results this year and we want to continue them. It is a thrill to notice that many have commented on the spiritual as well as material benefits of this plan.

Concerning the projects, Rev. Sterling Heimer, of Waterville, Me., has this to say: "The sector

project has proved a distinct blessing to Second Baptist Church in a spiritual sense as well as a financial one. We entered more with the idea of receiving valuable suggestions for future use in our financial programs than with the expectation of increasing our budget. . . . As the supper training meetings progressed, our committee became enthusiastic . . . and soon our whole church began to see what could be done for the Lord if each member were a good steward of the Lord's money. Final figures showed an increase in excess of 70 per cent of the past year's pledges, although these were the highest in our history. Not only did we have increased pledges, but greater personal consecration, better church fellowship, more interest in the church and its work, prayer by our members in the homes of other members, and an increase in those pledging toward our world mission of nearly 300 per cent. The sector project has taught us in a new way that God will be limited only by our refusal to allow Him to work in us and through us."

Jesus said, ". . . where your treasure is, there will your heart be also." Higher giving to a church results in more interest. Again and again pastors have expressed their appreciation for new leadership that has been discovered as a result of the effort.

Tithing and 50-50 Giving

During the coming year we want to encourage tithing and the full program of the committee on missionary and stewardship education, which Rev. William Keech is developing as part of the work of the Board of Education and Publication. Tithing and a higher level of giving will make it possible to put into practice the suggestion of 50-50—"as much for others as for ourselves."

It is a real inspiration to hear of the Calvary Baptist Church, Salem, Oreg. A comparatively new church with building needs of its own, under the Christlike leadership of Pastor Omar Barth, it voted to have a "balanced" budget this next year, giving half to local work

and half to missions, dividing it each Sunday. If more churches follow in Calvary's steps, we can increase our work for Christ everywhere.

"Christ is the Answer." Since we know the Answer—we must present him to our neighbors and to those in other lands through ongoing program of Baptist world mission.

Films at Denver

The department of audiovisual aids of the Council on Missionary Cooperation of the American Baptist Convention invites all delegates to the convention at Denver to become acquainted with the latest visual materials which will be presented throughout the day in the Movie Room located in the Exhibit Hall.

World Premiere

You will be deeply moved when you see the world premiere of our latest production on Spanish-speaking Americans, *They Too Need Christ*. This film is one of the most powerful ever produced on the theme of evangelism and home missions.

The Living Bible Series, which

was especially produced in fifteen-minute lesson units to fit ideally into your Christian teaching schedule, and the Modern Christian Living Series—both produced by Family Films—will be shown. The latter includes such films as *Dedicated Men*, *Bible on the Table*, and *The First Step*.

Here also will be shown other recent films which have been released—*On Mission Frontiers*, a thrilling story of our Baptist world mission photographed by Dr. Ralph M. Johnson; *New Iris—Burma Nurse*, a moving, informative story of our medical missionary work, and of the change brought about in the life of a young Burmese girl.

Cathedral's New Film

One of the finest film portrayals of the death, burial, and resurrection of Christ ever presented can be seen in Cathedral Film's newest production, *I Beheld His Glory*. Part of the St. Paul Series produced by Cathedral Films may be seen.

These are only a few of those which will be shown during the convention, and which can be rented from any of our Baptist film libraries in New York, Chicago, or Berkeley, Calif.



A scene from the film "They Too Need Christ"

Women Over the Seas

In the Mission Fields of the Woman's American Baptist Foreign Mission Society

Women You Would Like to Know

By ADA P. STEARNS

It is May, and thoughts turn to motherhood. Out of the Belgian Congo come some word pictures of women working hard in their homes and communities at the business of being children of God, of walking in his steps. A visit to these homes and communities would bring into sharper focus the changes they are bringing about—quietly, persuasively. Pen sketches of other nationals on other fields are available from the Woman's American Baptist Foreign Mission Society at three cents each. Order by fields, a maximum of four.

WHAT do the Bible women in Leopoldville do? Under supervision of the missionary, the single woman, or the missionary wife, they visit in the homes three half-days a week. They get the names of the sick and needy from the missionary. They visit all the women in the church several times a year. Mothers bring their babies for the first time to the baby clinic, and a Bible woman calls on them, taking little White Cross gifts for the babies. The Bible women and the hospitals distribute most of the White Cross supplies. Leopoldville is a teeming industrial city, with strangers coming from the villages looking for work. The women look up all the Protestants.

Who are the Bible women?

There's Mama Elizabeth Ngungu, who works at Ngombe village not far away. From the time she was little she heard the Word of God in her village. In 1911, when she was a girl of twelve or thirteen, she was taken to the mission hospital in Sona Bata during an illness. Mrs. Peter Frederickson had a way of mothering these ill girls, and when they were strong enough she put them into a little class she kept going. Practically all of them were illiterate. Elizabeth later went into

the boarding department of the mission school. Recognized as "a little helper," she went along to the villages to teach. Later she helped in the dispensary, and gradually she and another girl began helping with the confinements.

Then she was given a really difficult assignment. As a Bible woman she went out from Sona Bata to a village names Kasungula, but she didn't stay very long the first time. The villagers had killed the Christian teacher and stirred up strife with the Sona Bata folk. Mrs. Frederickson suggested that if Elizabeth and her associate would start classes for women, maybe just among a few who might be friendly, persons they knew, it might be an entering wedge. As they taught Mama Elizabeth gave her testimony, telling what God had meant to her. Women who had been the worst enemies before they became Christians.

She is now the pastor's wife at Ngombe, and to this day wherever she goes there is a vigorous work for women. She teaches in the homes, gets the women out to classes in the church, calls on the sick, and continues to help in confinements.

Mama Rachel Buabubi was one of four little girls from a primitive Bayaka village to come to the school in Kikongo. They were among the brightest the school ever enrolled. Rachel's mother and father were not Christians, but her mother wanted her to accept Christ and serve him. She was baptized in 1937, is married, and has five children. In 1939, she went with her husband to study in the union school in Kimpese for training pastors and teachers. In her four years there she proved to be the outstanding woman in her class. Her husband is now teaching in the Leopoldville school.



Mattie and her baby

Their "courtship" was an interesting one. A Bayaka boy also studying at Kikongo wanted a wife. He might have used other procedures, but what he did was to apply to the Bible Women's organization. Finally, the fourth girl they asked agreed to marry him, but her family refused. When the girl stubbornly affirmed her consent, the family relented and paid the dowry.

Life would not be quite right in the Leopoldville Christian community without Mama Mattie Marie. She is the daughter of Elizabeth Ngungu and one of the three trained nurses in all Congo. With four children of her own, she knows just what to do with other people's children. When the dispensary was opened, she was at the helm, and is on call day and night. She is all one could ask for, and more too, in the program for training Christian women.

It is Mama Lubelo Marie, with four children, who teaches all the handwork—sewing, crocheting, and knitting. She teaches the Inquirers' Class and acts as Deaconess. This Mission has adopted the plan worked out by the Bengal-Orissa

Mission, the Christian knowledge courses. She teaches both men and women in these classes, and when they "graduate" she gives them a certificate of progress which says, "Growth in Christian Knowledge." She says Congo's women must be won individually for Christ, one by one.

The Bible women's special song is "Whither, Pilgrim?" Paraphrased, it reads:

"All of us are together,
We are walking with Jesus
Wherever he goes."

It takes real conviction for Christians of Leopoldville to keep steady in the midst of a city's temptations. But what of the villages? Certainly corrupting influences of other kinds are not lacking in "the simple life" there. In *Missions* for January, 1953, "A Strange Ceremony of Congo," by E. V. Wright, gives a full account of the circumstances in which these four women, whose story follows, took their stand.

The heathen *Kinkukusa* ceremonies were very compelling to everyone of Congo background. Woman's voice has never been heard in village affairs, but during these evil times a few staunch women made their voices heard in no uncertain terms. Miss Esther Ehnbom, nurse at Banza Manteke, the area most seriously affected, tells of a few of these heroines.

Nalata Masaka attended the mission school in 1899 and has walked with her Lord for many years. She came to the mission asking for a letter certifying that she had refused to participate in the ceremonies.

Fearlessly she returned to her village, where even her own daughters, among others, tried to force her to observe the rites. They accused her of being a witch, adding the traditional accusation that if any harm came to the village she would be held responsible. It is not unusual for a person so accused to meet her death, but in spite of everything, Nalata remained firm.

"Cannot you hear the voices of your ancestors calling you?" Selpia Nkantu was asked in threatening tones.

"I know the voices calling me," she replied. And, suiting action to her word, she gave the names of the village men whose voices she recognized and went down into the valley below to hunt them out. She was warned that such action would surely mean her death, that the spirits were calling, but she went her way, proving the whole thing to be a hoax.

Lena Mukau refused to *kukusa*, was told she would be accused of witchcraft and killed, but she calmly replied, "You can kill me, but I will not *kukusa*!" Neli Disvanga stood the same test.

Other women in other villages took similar stands, but these had around them their husbands or friends who also remained firm. The four women named stood alone, the only ones in their villages to hear the voice of God above all other voices, to leave the dead past behind, which always said, "I am only a woman. I must do as I am told."

Often the most effective Christian service to be rendered by a Christian woman in any land is the

stand she takes in her community against the evils that assail her ideals of the environment in which she wants her family to flourish.

"Save us from weak resignation to the evils we deplore."

ANNUAL MEETINGS

WOMAN'S HOME SOCIETY

The 76th annual meeting of the Woman's American Baptist Home Mission Society will be held on Tuesday, May 26, 1953, in the Denver City Auditorium, Denver, Colo., to act upon any report that shall then be presented, to elect officers and members of the Board of Managers, and to transact any other business that may come before the meeting.—*Mrs. L. H. R. Hass, Recording Secretary*.

BOARD OF EDUCATION AND PUBLICATION

The annual meeting of the Board of Education and Publication of the American Baptist Convention will be held Tuesday morning May 26, in Denver, Colo.—*LUTHER WESLEY SMITH, Executive Secretary*.

HOME MISSION SOCIETY

The 119th annual meeting of the American Baptist Home Mission Society will be held in the City Auditorium, Denver, Colo., at 9:15 A.M. on Tuesday, May 26, 1953, to act upon any report that shall then be presented, to elect officers and members of the Board of Managers, and to transact any other business that may properly come before the meeting.—*CLIFFORD G. HANSEN, Recording Secretary*.

FOREIGN MISSION SOCIETY

The 137th annual meeting of the American Baptist Foreign Mission Society, a corporation organized and existing under the laws of the states of Pennsylvania, Massachusetts, and New York, will be held in the City Auditorium, Denver, Colo., at 10:10 A.M., Tuesday, May 26, 1953, to act upon any report that shall be presented, to elect officers and members of the Board of Managers, and to transact any other business that may properly come before the meeting.—*DANA M. ALBAUGH, Recording Secretary*.

WOMAN'S FOREIGN SOCIETY

The 80th annual meeting of the Woman's American Baptist Foreign Mission Society, a corporation organized and existing under the laws of the State of Massachusetts, will be held at 9:15 A.M., Tuesday, May 26, 1953, in the Denver City Auditorium, Denver, Colorado, to act upon any report that shall then be presented, to elect officers and members of the Board of Managers, and to transact any other business that may properly come before the meeting.—*Mrs. H. P. TRUESDELL, Recording Secretary*.



Left: Lubelo teaching handwork. Right: Rachel and her family

Tidings from the Fields . . .

of the WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

Two M's—Missions and Money

By HELEN C. SCHMITZ

THE PAST YEAR was marked by an acute consciousness of money, the need for and the lack of same! Rising costs made the Woman's American Baptist Home Mission Society increasingly aware of missionary salaries. Missionaries who had housing in mission property were not quite so hard hit as were those who had to live outside. Those already located in rent controlled quarters lived fairly comfortably, but those who were moved to a new field discovered that housing alone ate well into their monthly recompense.

Money became the frequent subject of long discussions during this seventy-fifth anniversary year. In preparing materials to be used in celebration of the anniversary, I had occasion to read old records. These fascinating accounts of the past revealed unmistakably that as the Lord had blessed the work of our hands the need for more money became evident. Again and again in the minutes of meetings long past, I read: "And they entered into a long session of prayer." Some of these prayer meetings lasted well into the night.

Fiftieth Anniversary

During the fiftieth anniversary a Golden Anniversary Fund of \$500,000 was raised. The fund was spent to build or buy eleven buildings, to develop a new department of work, to establish a scholarship fund, to meet emergency needs of mission fields, to pay costs of the anniversary campaign and print a historical book, and to add \$100,000 to working capital! All that with a mere \$500,000! When one does not have \$500,000 the sum is not so mere, but when one is constructing buildings today, such a sum must be

spent carefully to permit the erection of even two buildings.

This fact was emphatically proved when one of the eleven Golden Anniversary buildings burned and was rebuilt during the Diamond Anniversary. The rebuilding took more than half of \$500,000! Concurrently, the society was constructing a new building for a Baptist hospital in Managua, Nicaragua. Had we raised an anniversary fund, as we had done twenty-five years before, just these two buildings would have exhausted the fund. That is how money goes these days. This we all know from managing our own household funds.

Latin America

A review of our work suggests that the Woman's American Baptist Home Mission Society is "institution poor." Particularly does this show in Mexico and Central America. Institutions means buildings, maintenance, and, in most cases, food. Each project is hit in multiple ways by increased costs. The obvious quick judgment, then, is to say that the society should gradually free itself from this burden of institutions.

Yet the aim of the society—its reason for being—is to take Christ to the people in North America who know him not. In essence this means building a church. Experience has proved that the church is built only when it becomes an indigenous church, self-supporting and self-governing. Today leaders are coming from the ranks of those who were graduates of our schools and who had had the advantage of life in our dormitories. How, then, can we want to be freed from a burden which is designed to bring victory

to the cause for which we are dedicated?

Kodiak, Alaska

Our work in Kodiak, Alaska, was strengthened when the work of the *Evangel* was extended through a full year. Following the meeting of the American Baptist Convention last year, the Smith family returned to Kodiak. They put the *Evangel* into the water and proceeded to visit and hold services in fishing villages and cannerys around the islands of Kodiak. They shared in a youth camp and held vacation Bible schools. Last fall they settled at Larsen Bay, where they had procured a small cottage (pictures of it remind me of dwellings in Shanty Town) in which to live, and an old chapel in which to hold services. These had to be made habitable and warm, and wired for electricity, before winter.

In true missionary style the Smiths put their hands to the thing which seemed most necessary to do. In the midst of all the chores entailed in settling, the school teacher did not appear, and so Mrs. Smith held school for hers and the neighbors' children. (See April MISSIONS for details of the Smiths' first full year.) In a real sense the work at Larsen Bay is a new development.

Christian Centers

Work in our great cities continues to be strategic; for cities are hard on the good life. Two new centers began work last year: Park Center, St. Paul, Minn., and Alonzo Park, Phoenix, Ariz. A special ministry to Puerto Ricans was added to the program of the Campbell Christian Center, Campbell, Ohio. Seven of our centers have added extension work in neighborhoods adjacent to their own. Significant progress in inter-racial work continues to be done in the centers located in areas where more than one racial group resides.

More than half of our centers are in such areas.

A national conference for Christian center workers was held at Green Lake in September, 1952. City and state executives gave significant leadership in the training program at this conference. Of special interest was the workshop, which considered the evangelistic program in centers and the cost of the total program of center ministry. In the findings it was reported that the total Christian center program costs each American Baptist church member only sixteen cents a year.

Baptisms

The recorded baptisms in churches related to Christian centers represent one-fourth to one-third of the total commitments to Christ through center programs. It was discovered that for each \$987.70 spent on program in a center, there is one baptism. In church extension there is one baptism per \$700 spent on program. In the established churches of our denomination there is one baptism for each \$967.83 spent on program.

Thus, Christian centers, which are sometimes considered to be slower in the process of evangelism, actually produce creditably in this field. It must be kept in mind that many baptisms which come about as the result of center work do not appear in denominational statistics. Moreover, our centers are placed in population areas which are for the most part non-Protestant in religious affiliation.

The training program for 1953 will be carried on in four area conferences. It is expected that Eastern, Central, Midwestern, and Western meetings will make possible more participation by state and city secretaries and local center board members and staffs.

Sufficient personnel adequately trained for this specialized, complex program continues to be a major need.

Indians

This year marked the sixtieth anniversary of our work among the Kiowas. Isabel Crawford, whose consecrated witness began the work with this tribe, returned to share in

the celebration. She found strong lay leaders conducting the business of the association; she heard the stories of their success in many professions. She rejoiced in the appointment of the second Kiowa woman as a commissioned missionary of the denomination.

This missionary's appointment to a cosmopolitan city Christian center is another example of the movement from reservation and isolated village to employment in many of the national largest cities. It is frequently the Christian Indian family who has the kind of inner security to make the break with the old way of life. However, they need to find friendliness in their new communities. We must find ways to challenge urban churches to draw them effectively into their ministry and fellowship.

Newcomers from Europe

Occasionally newcomers (displaced persons) have not measured up to the expectations of their sponsors, and mobility has been high. These facts have brought disappointment. However, most new Americans have made their way creditably and successfully. A remarkable number have joined American Baptist churches and are supporting those churches both with time and money.

Students from Abroad

Home hospitality is one of the most natural means of witnessing for Jesus Christ to these international guests. To this end, 1,918 American Baptists entertained 3,289 international students in their homes last year. A number accepted Christ as their personal Savior through this avenue of evangelism. Approximately 4,500 Christian Friendliness volunteers assist in this vital work among individuals and groups of all national backgrounds. (This figure includes men, women, and young adults of our churches.) The number of missionaries in the department should be enlarged in these days of crisis. Again we come to the very practical and necessary matter of money.

The subject of money always sober me, for I think immediately of my loved ones whose need or pleasure I view in terms of that need or pleasure and not merely in terms of money. For them I think "How much can I give?" and never "How little?" So it is with you. We can learn through the richness of our personal experience of love what Jesus meant when he asked the questions: "Who is my mother, and who are my brethren?" Dare we, his disciples, think of "family" except in terms of *all* those whom he died to save?



Sunday school class, First Baptist Church, Monterrey, Mexico

MISSIONARY AND STEWARDSHIP EDUCATION

Books by Baptists

For the 1953-1954 Mission-Study Theme

THEME: *The Life and Task of the Church Around the World.*
AMERICAN EMPHASIS: *People of Spanish-speaking Background.*

Baptists Under the Cross. By ten Baptist leaders. The Baptist witness in each foreign field, including the



new pioneer project in Thailand; also a brief section on Spanish-speaking Baptists in the U. S. A. 75 cents.

The Spirit Tree. By John E.

Skoglund. Inspiring, exciting stories of Baptist work among primitive peoples. 75 cents.

Man—Living Soul. By R. Dean Goodwin. Baptist missions and human rights in America. 75 cents.

Baptist Crossroads. Compiled. Latin American personalities and activities. 40 cents.

The Sun Is Up. By Franklin D. Elmer, Jr. Baptist book on world evangelism. 60 cents.

Called to Cathay. By Francis W. Goddard, M.D. Story of one Baptist family in China from 1813 to 1946. \$1.00.

Joyful Journey. By Isabel Crawford. Delightful biography of pioneer missionary to Kiowa Indians in Oklahoma. \$2.50.

Congo Cameos. By Catharine L. Mabie, M.D. An autobiography of the first Baptist woman doctor in Africa. \$2.50.

Church Around the World"
Leader: Dr. Dorothy A. Stevens.
Guests: Baptist authors and missionaries.

Monday, May 25

Theme: "Spanish-speaking Americans."

Leader: Dr. Dorothy A. Stevens.
Guests: Baptist authors and missionaries.

Tuesday, May 26

Theme: "How to Plan a School of Missions."

Leaders: Miss Elsie Kappen,
Miss Florence Stansbury, Rev.
William J. Keech.

Bible Book-of-the-Month

MAY 1 Samuel
JUNE 2 Samuel
JULY Galatians, Ephesians

If we abide by the principles taught in the Bible, our country will



Mission-Study Classes

AMERICAN BAPTIST CONVENTION
Denver, Colorado

8:00 A.M.—8:50 A.M.

Each spring as our Baptist folk look forward to the annual meeting of American Baptist Convention, teachers, leaders, and all who are responsible for the program of missionary education in states, associations, and churches anticipate with enthusiasm the mission-study classes held daily from 8:00 A.M. to 8:50 A.M.

Again this year there will be an opportunity to become familiar with the program of missionary education for the whole church, and with the materials available for the 1953-1954 mission-study

program. There will also be the pleasure of meeting our missionaries and the Baptist authors who have prepared Baptist publications for this year's program.

Be sure to place the following schedule in your engagement book:

Thursday, May 21

Theme: "A Missionary Program for the Whole Church."

Leaders: Miss Elsie Kappen,
Miss Florence Stansbury, Rev.
William J. Keech.

Friday, May 22

Theme: "Missionary and Stewardship Education for Men and Women, Youth and Children."

Leaders: Miss Elsie Kappen,
Miss Florence Stansbury, Rev.
William J. Keech.

Saturday, May 23

Theme: "Life and Task of the

go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury our glory in profound obscurity.—DANIEL WEBSTER.

Missionary Education

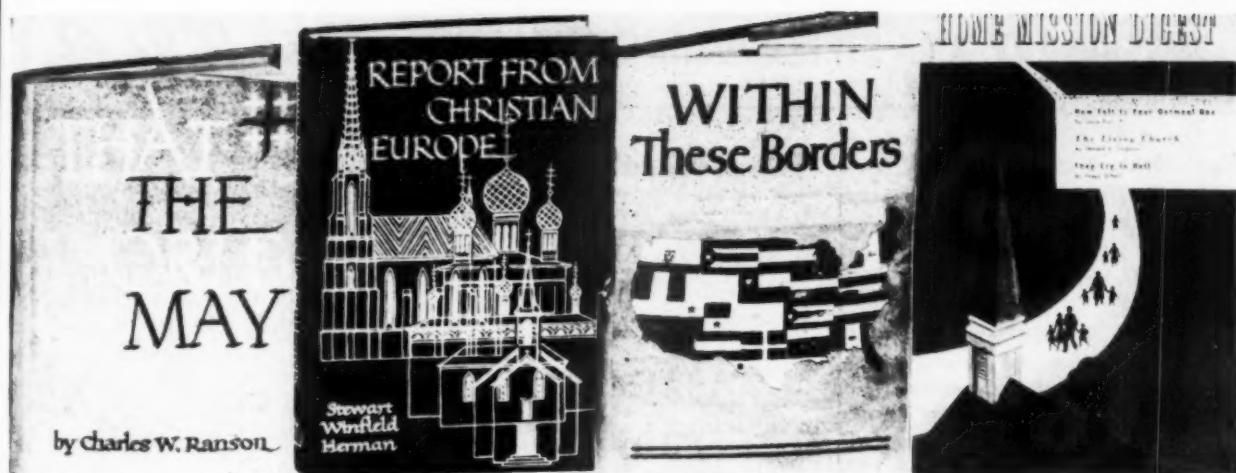
GREEN LAKE, WISCONSIN

FOR CHILDREN:

The Children's Lab
June 27-July 11, and July 25—
August 8.

Leader: Miss Florence Stansbury.

MISSIONS



National Children's Workers' Conference

July 11-16.

Leader: Miss Florence Stansbury.

National Missions Conference.

August 8-15

Leader: Miss Florence Stansbury.

The Christian Education Conference.

August 15-22.

Leader: Miss Florence Stansbury.

FOR YOUTH:

Guild House Party

July 11-18

Leader: Miss Elsie Kappen

National Missions Conference

August 8-15

Leader: Rev. William J. Keech

The Christian Education Conference

August 15-22

Leader: Miss Elsie Kappen

FOR ADULTS:

National Missions Conference

August 18-15

Leader: Miss Elsie Kappen

The Christian Education Conference

August 15-22

Leader: Rev. William J. Keech

Baptists Are Reading!

Five years ago—according to the 1947-1948 Annual Reports prepared by the state chairman of the reading program—884,017 books on the National Missionary Reading Program were read by our Baptist folk. In 1951-1952, a total of

1,071,455 books were read! An increase of 187,438 books!

Does not such an increase indicate that Baptists are responding to the interesting and informative study books meticulously prepared by Baptist and inter-denominational leaders, and to the carefully selected books listed in *Friends Through Books?*

Have you received your copy of *Friends Through Books* for 1952-1953? If not, communicate with your association or state chairman of missionary and stewardship education. This leaflet, with *World Service, Guild Goals, and Children Share in the Missionary Program*, has been sent in quantities sufficient to enable each state chairman of missionary and stewardship education to distribute through the association chairman one copy to each church.

These leaflets list books, guides, and other materials essential for making the program of missionary education in your church a vital one.

Program Accessories

Those looking for the unusual in accessories for their programs on "The Life and Task of the Church Around the World" and "People of Spanish-speaking Background," will find that The Wright Studio, 5335 Ohmer Ave., Indianapolis 19, Ind., has the answer.

Packets

For "The Life and Task of the Church Around the World," unique

and colorful accessories on a global theme are available. Packets include such items as attractive educational "puzzlemats"; handsome global napkins which also make "globes" for table decoration; gay invitations which can be folded to make favors or place cards; and appealing "foldermats" illustrated with sketches of phases of missionary work. Foldermats are program covers that are equally effective as small tray mats. Introductory packet of accessories for 25 people, \$2.50. On all orders unaccompanied by full payment, a handling charge of 35 cents will be added. No C.O.D. orders accepted. For prices of larger packets or of individual items in larger quantities, write to The Wright Studio.

Puzzlemats

For "People of Spanish-speaking Background," the Wright Studio packet of accessories contains two different items: (1) Colorful, small-sized "puzzlemats" with a surprise element, so designed as to be usable and effective as a paper and pencil exercise for any meeting, or as dessert or tray mats or as program covers; and (2) Latin American luncheon napkins in green and white. Packets of 20 puzzlemats and 20 napkins, \$1.00. Packets of 60, \$2.50. Puzzlemats are available in lots of 60 for \$1.65; 100 or more, 2½ cents each. Full payment should accompany order; otherwise a 35-cent handling charge will be made. Send cash and save the difference.

MISSIONARY AND STEWARDSHIP EDUCATION - *The B.Y.F.*

DEAR FRIENDS OF THE FELLOWSHIP:

Some of you who read these pages will be going to the convention in Denver. You may be advisers of B.Y.F. groups, or Guild counselors. In a few cases you may be B.Y.F. presidents or chairmen of World Outreach committees. In any case you are eager to know what is being projected in the missionary education program for young people for the coming year. And you want to get your vision refreshed by talking with secretaries and missionaries who are close up to the missionary task of the moment.

One of the opportunities which will be yours is the missionary-study class, so called, which is held each morning before the convention session opens. The class will meet in or near the Convention Hall, and announcement of the exact time and place will appear in the first issue of the convention bulletin, which each delegate receives upon registration.

As the periods are set up now, the day-by-day schedule for the mission period will run as follows:

THURSDAY: *Missionary and stewardship education in general.*

FRIDAY: *Program and materials by age groups.*

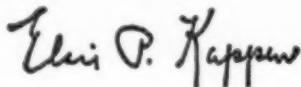
SATURDAY: *Foreign-mission theme of the year.*

MONDAY: *Home-mission theme of the year.*

TUESDAY: *The school of missions.*

You will be able to meet some of our missionaries each morning, and the new materials for the year will be on display for your perusal. I am hoping that this may be one place where those of us who work with youth might contact each other and so come to share something of our programs and plans in the work we do together. May I meet you there.

Very sincerely yours,



Filmstrip on Travancore

Those who have been interested in the recent World Conference of Christian Youth, held in India, with Austin Creel as our representative there, will be glad to know that a filmstrip of the conference is available. It gives a complete record of the conference activities pictured in 60 frames, in black and white. Rental \$3.00.

The filmstrip may be ordered from one of the following libraries of the Baptist Department of Visual Aids: 152 Madison Ave., New York 16, N. Y.; 19 S. LaSalle St., Chicago 3, Ill.; 6465 Regent St., Oakland 9, Calif.

Yes, They Do Care!

Someone asked the other day, "What about the B.Y.F. relief project? Are the young people doing anything about it? Do they care?" In response to that question we proceeded to find out.

It is quite exciting to go through the pile of letters and cards which have been sent, as requested, to R. Dean Goodwin's office, to say that "our local B.Y.F." or "our Guild group has just mailed" two or three or five cartons or packages to Church World Service or for American Relief to Korea.

Scores of churches have sent relief packages, in which most certainly young people also shared. More than thirty cards have been received, indicating specifically that a project was undertaken by youth groups. Knowing the tendency among young people *not to report*, you probably can multiply by several times the number of groups, who cared enough to collect, pack and send boxes.

The cards received show that some seventy-five boxes and packages were sent. Several youth groups sent five, and there were some whose concern led to the sending of eight and nine. They probably aren't stopping there; for they know the need has not been fully filled. Nor does the number of

boxes tell the story. Most of the reports did not give the number of pounds, but of the shipment reported one weighed 150, another 290, and another 383 pounds.

Most of the cards scanned give the bare fact that a box was being sent, and leave to our imagination entirely what the box contained. Here and there a sentence gives a peak inside—"heavy quilt, numerous coats, jackets, sweaters, skirts, dresses." Eight packages from one group held chiefly winter coats. Think of what that means! Another was full of canned goods. One box held fifty pairs of mittens. We don't wonder that another church did not list their items, for there were 177 of them altogether!

The young people of the church at Spencer, W. Va., held a "shoeshine party" and put twenty-four pairs of shoes in shipshape condition for Korean feet to step right into.

The group at Johnstown, Pa., conducted a "porch-light parade" for the benefit of Korean war orphans, and sent the proceeds of \$104 to A.R.K. Some of the adults may have memories reaching back to a disastrous flood some years ago. Johnstown knows what relief boxes can mean.

As a Youth Week project the young people of the Waukesha, Wis., Baptist Church sponsored A.R.K. The story on their card ran:

"The two cardboard arks, which they made and placed in receptacles in the back of the sanctuary, were filled to overflowing many times in the course of that week. Several services of worship reminded the people that 'we are our brother's keeper' and that Christian sharing can warm souls as well as bodies. A packing party was enjoyed by all the B.Y.F.'ers. The project was a lot of fun—and will probably see a repeat performance at our church."

These stories will be repeated over and over in the months ahead, as B.Y.F. groups over the country send and keep sending, to carry that spirit to people with whom we

can share. We never guessed that a plain governmental postal card could reveal so much. These have a glow about them! Yes, young people do care!

Attention Senior Highs

Have you wished you knew how to make your B. Y. F. a going concern with enthusiasm and purpose, good meetings and good fun? Then the senior high conference at Green Lake, Wis., is the place for you. Put down the dates, July 1-11. Better get your registration in early as a crowd is expected.

This conference is planned to train young people for leadership in the church. Here young people from the areas of the convention will find an inspirational and creative fellowship experience which will deepen their loyalty to Christ and challenge them to more complete service of the church.

The young people attending this conference will find themselves in a group representing a local B. Y. F. made up of young people from the same type of church and community as their own. They will work as if they were in their own local B. Y. F.

Specific training is given in the use of B. Y. F. materials, program building, and the use of projects. Bible study followed by small informal group discussion, evening vesper services and special evening features provide a challenging, in-

spirational experience. Vocational guidance, including tests and personal interviews by trained counselors, stress the importance of the use of one's life in service as a Christian whatever the life calling may be. Guided recreation and limited work projects add to the fellowship experiences.

Adviser training will be carried on largely separate from the youth training. Adults interested in attending should write to the area director or directly to the national B. Y. F. office for recommendation and acceptance.

For additional information write to the general B. Y. F. office, 1703 Chestnut St., Philadelphia 3, Pa. The approximate cost is \$3.75 per day for room and meals and \$6.00 registration fee. L. Paul Bowling is director of the conference. A strong staff of leaders will be serving with him.

Fellowship Guild

Those who read these pages are becoming aware of the new interest and support which the women are giving to the Fellowship Guild since the National Council of American Baptist Women was formed.

While the primary responsibility for guild work rests with the Board of Education and Publication and the Baptist Youth Fellowship, this fine cooperation and active promotion on the part of the women, from

the National organization on to the churches, is deeply appreciated. It will bring renewed interest and far-reaching benefits to the girls of the denomination.

The National Guild Council of the B.Y.F. executive board and the women of the National Council of American Baptist Women have considered relationships and functions which have led to some helpful conclusions.

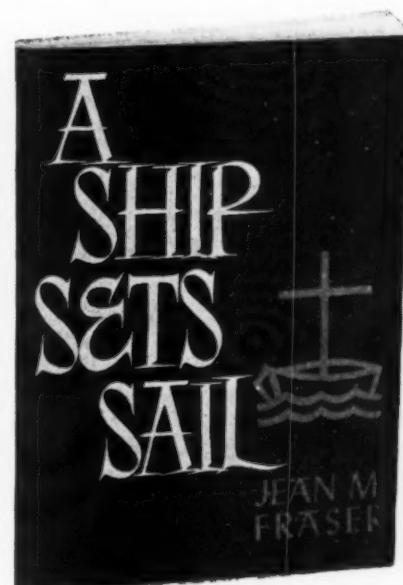
Something of the total picture of the inter-relationship in the four levels—national, state, association, and church—and the basic tasks of the leaders in each can be seen in the brief outline which follows:

NATIONAL: *National Chairman of Missionary and Stewardship Education for Girls* (elected by the National Council of American Baptist Women), stimulating interest in guild among women, and keeping them informed of the total program for girls.

STATE: *State Chairman of Missionary and Stewardship Education for Girls and World Service Secretary*, one person, preferably, serving in both capacities (elected by the state woman's society after cooperative nomination by the women, and the state department of Christian education).

ASSOCIATION: Substitute "association" for "state" in the above titles and responsibilities.

LOCAL: *Local Chairman of Missionary and Stewardship Education for Girls* (elected by women's society). She will encourage the guild in her church, enlisting the help of the women. (She may, or may not be, a World Service Counselor).



MISSIONARY AND STEWARDSHIP EDUCATION for Children

New Themes! New Titles!

THE CHILDREN'S COMMITTEE of the joint committee on missionary education has finished its work. The children's editor has worked for days and nights, and now the presses are running full speed!

And books are rolling off those presses. Beautiful books. Books full of color and interest stories. Books, maps, pictures, guides, all related to our two mission study themes for the year beginning May 1, 1953, all ready for you to use.

What are the books about? Oh, don't you know? Why, they are our mission-study books and materials to use with children. These attractive books are for kindergarteners, primaries, and junior boys and girls.

Our two mission themes are pertinent for helping children today to feel something of the joy and responsibility as they become a part of the world Christian family.

FOREIGN-MISSION THEME: *Children at Work and Worship Around the World.* For this exciting story—how children in church, at home, in school, and in their relationships with their community are trying to live according to the Christian way—you will want to use the primary book, *The Round Window*, and the *Teacher's Guide* prepared to go with it; for juniors, *Many Hands in Many Lands* and the *Teacher's Guide*. Remember that the United States is part of the world. So you'll find a story or two about children doing some creative Christian living in the United States!

HOME-MISSION THEME: *Spanish-speaking Americans in the United States.* Hundreds of people from Puerto Rico, Americans by birth, are finding a new home and a new living in the United States. They are concentrated in the East, but are slowly moving into the Middle West. For primary children, use *New Friends for Nema* and the *Teacher's Guide*; for juniors, use *The Secret Suitcase* (full of mystery) and the *Teacher's Guide*.

Two more books that will give

you good story material to enhance your study are *The Missionary Story Hour* and *Missionary Hero Stories*.

Teachers are always anxious to collect as many enrichment books and materials as are available. The Baptist picture sets offer a wealth of picture resource against backgrounds of many countries, showing how a missionary works. Another series of pictures—*Around the World Series, Babies, Pets, Bedtime, Play, Worship, Homes, and Toys*—give excellent color and feel as teachers begin to build background for a particular unit.

A brand new album of pictures, *World Friends at Work and Worship*, contains sixteen photographs 9" x 12" showing children living out the Christian teaching they have received at home, church, and school.

A brand new filmstrip, *Sunday Around the World*, in color, showing how children of many countries get ready to go to Sunday school and church, will widen the horizons of the boys and girls.

Picture maps to be developed are an interesting activity for your juniors!

Other books, *The Whole World Singing* (song book); *Here's How and When* (activity book); *Children's Games from Many Lands*; *Each with His Own Brush* (art of many countries), lend enrichment and a never ending source of information and inspiration to our whole missionary atmosphere!

For further listing of materials—these are basic, but we have many pictures, maps, etc.—be sure to get your copy of *Children Share in the Missionary Program*. It will be ready May 1, 1953.

Friendly Children Around the World

Baptists want to know what Baptist missionaries are doing in our own mission fields. Right? We have a right to be proud of our Baptist

missionary heritage. We've done pioneer work in sending missionaries to the far-away places around the world. We have followed them and their work with our money, interest, and prayers. This same heritage must be that of boys and girls in every Baptist church. It will be theirs through the diligence of teachers in our Baptist Sunday church schools.

Friendly Children Around the World is an annual book containing true stories by our own Baptist missionaries about boys and girls they are working with in their area. In it are pictures, service projects, and information on our special-interest missionaries. Make the book a *must* for every teacher.

This story and informative material may be used to supplement and enrich missionary units in the Judson Graded Series; or as story material to be used in department worship services; or in relation to current mission-study books listed elsewhere in this department.

If you are using Baptist Uniform Lessons, these stories and service projects may be used as supplementary stories and illustrations. You'll find it can be used in a variety of ways. Send for your copy today.

For Primary and Junior Teachers

In May and June most of you will be teaching the missionary units in the Judson Graded Courses:

PRIMARY: Year I—*Kodiak*; Year II—*Our Church at Work in Africa*; Year III—*Children Learn About Jesus in America*.

JUNIOR—Year I—*The Good News in India*; Year II—*Latin America* (old material).

We have tried to write these specific missionary units so that they will have real appeal and meaning for boys and girls. Our aim is to help them to become intelligent members of our Baptist program of witness and outreach.

For the units on home missions, *Home Mission Digest* and *A Book*

of Remembrance will enrich the teachers' understanding. For the unit on foreign missions, *Along Kingdom Highways* and *A Book of Remembrance* will prove to be helpful.

Early Birds at Denver

Early birds at Denver will surely get the cream of the program. At 8 o'clock each morning, Thursday, May 21, through Tuesday, May 26, there will be a mission-study class. Come for the latest, most up-to-date missionary information and news about new books, materials, etc. Meet the missionaries face to face!

You'll be especially interested in Friday morning, May 22, when we'll spend the whole hour on missionary-education plans, programs, materials. See you then!—FLORENCE STANSBURY.

The Kuyarameru Man

I suppose children all over the world like candy. At least, I know the Japanese children do. A few minutes ago as I was going into my study I met children running from every direction. Oh, oh! I thought to myself, the candy man's around somewhere. Wonder what kind of show he has brought along today!

You see, in Japan the children don't buy their candy at big stores where the candy is all neatly displayed in shiny glass counters. No, they wait for the candy man, who

comes around in the early afternoon pushing his cart with its big black pot and the little charcoal fire beneath it, keeping the sticky, sweet *ame* all soft and warm.

Sometimes the Pop Rice Man comes. He takes the children's handfuls of rice and puts them into his machine that pops the rice out into a big squirrel cage. Then he dips it into pink melted sugar for the children.

But today it wasn't the Ame Man the Pop Rice Man; today it was the Kuyarameru Man. You see, *kuyarameru* is the way the Japanese children say "caramel." The "Kuyarameru Man" is the most fun of all. Sometimes he comes with his *kamishibai*, or paper movie—a kind of big box made like a movie theater, into which he slides cardboard pictures while he tells an interesting story.

This time the Kuyarameru Man brought a real surprise. What do you think it was? It was a hippopotamus. Not a real live one, but a car made in the shape of a hippopotamus. You should have seen the little Japanese children's eyes pop out when they saw this! On top, up by the ears, sat the Kuyarameru Man—all smiling and keeping time to the music that came over the loud speaker. For one *yen* (three *yen* make a penny) you can buy a caramel. But even if the children didn't have one *yen* (and many, many Japanese children don't have that much), to everyone he gave a cardboard hat with a picture of Tarzan on it.

All the little Japanese girls, with their coal black hair cut in bangs and dressed in red, and the little boys with their baseball caps turned backward, skipped along after the hippopotamus, waving and shouting, "*Sayonara! Sayonara!*" ("Good-by! Good-by!") to the Kuyarameru Man.—NOAH BRANNEN, Missionary, Japan.

New Pamphlet

Everybody is talking about the new pamphlet, *Missionary Education for Children*. When do we study missions? What materials are available? How build the program? What is the program? Why missions, anyway?

In this pamphlet we have attempted to answer some of these questions. It is simple and easy to read.

This pamphlet would be a good one for every primary and junior teacher to have as she tries to integrate Baptist missions into the thinking and living of boys and girls.

Another good use of this pamphlet would be to study it together one evening when you have all the workers in the children's departments together. It gives statements of objectives in missionary education in addition to the practical help on current mission materials, where to find and how to use them. Price, 10 cents. Order from Department of Missionary and Stewardship Education for Children, 152 Madison Ave., New York 16, N. Y.



National Council of American Baptist Women

MRS. MAURICE B. HODGE
President

MISS VIOLET E. RUDD
Administrative Secretary

152 Madison Ave., New York 16, N. Y.

A Charter Membership Program

By RUTH FINWALL LEGRAND

THREE is an old Chinese proverb which reads: "I live in a very small house, but my windows look out on a very wide world." Through the framework of the National Council of American Baptist Women, every woman who relates herself to a Baptist woman's mission society has the high privilege of extending her Christian influence out into a very wide world.

The life of every Baptist woman takes on a new dimension as she envisions the world-changing influence of her Christian services. Through her part in the White Cross activities of her group, through her Love Gifts, her study of the world mission of Christian women at work in today's world, or through her participation in other educational and spiritual activities of her society, she is at work in near and far places, generating a power that changes hate to love, prejudice to understanding, heaviness of heart to lightness of faith, and bigotry to brotherhood.

In June, 1951, at Buffalo, N. Y., the National Council of American Baptist Women was organized. The presidents of the two national Woman's Mission Societies convened this historical meeting. A constitution was adopted. The first officers of the council were elected by the women who were present that day, women representing hundreds of churches. The officers have given generously of their time, energy, and ability, seeking to discover effective ways of enlisting more of our women in the far-reaching activities adopted as objectives of our new council.

It is expected that by September, 1953, all state, association, and local societies will have adopted the new constitution recommended by the National Council. In so doing all

local, association, and state groups will be functioning as one great unit with the National Council.

When the council was organized in 1951, every Baptist woman became a charter member. The council is now asking every Baptist woman to record her name as a charter member of the National Council of American Baptist Women. A program has been prepared for this purpose. It is in the program packet for 1953-1954. It is suggested that this program be presented in every society, preferably during September, or October, 1953. Full instructions are given for the presentation of the Charter-Membership Day program, when all such members will record their names in a beautiful inspirational service. All names will later be inscribed in a large book in the offices at national headquarters.

The first effort at recording the names of charter members of the National Council will take place in Denver, Colo., on May 20, at the time of the second annual meeting of the council. A beautiful colorama of the national council, directed by Miss Amy Goodhue Loomis, has been arranged for the morning program of May 20. All those present will be given an opportunity to record their names as charter members of the National Council. An opportunity will be given for those who wish to make an offering toward the work of the council to do so during the presentation of the colorama. The program arranged for the local societies, to be presented during 1953-1954, carries out a similar pattern as that of the Denver colorama.

In preparing the local charter-membership program, an attempt has been made to visualize the

world outreach of every Baptist woman who serves through the channels of her local society. It is hoped that through the presentation of this program every Baptist woman will see more clearly the connection between her role in doing her part in building a Christian world community and the impact of thousands of others joining with her in a great cooperative venture with Christ through the larger organization, the National Council of American Baptist Women.

In presenting the local charter-membership program, each officer will be presented and given an opportunity to state briefly the objectives of her division of work. The relationship of local and national officers will be made vivid. All details for the presentation of this program will be found in the program packet. Instructions as to where to order cards for recording the names of charter members, envelopes for the offering, how to channel the offering, and other details are given in the instruction sheet of the program leaflet.

All names recorded in these local Charter-Membership Day programs will later be transferred to the large book especially prepared for this purpose. This book will first be used in Denver, when the officers of the National Council, and all those present at the time of the presentation of the colorama, will record their names as charter members of the National Council. At the third annual meeting of the council, which will be held in Minneapolis, Minn., in 1954, the Charter-Membership Book will be officially presented in a special service of consecration.

It is of great importance that local groups appoint a charter-membership committee early if this day is to be a day of high inspiration. As we record our names as charter members of the National Council of American Baptist Women, we feel the presence of women of other years, women who served well in their day. We are conscious of those coming after us, those who will turn the pages of these days, and thank God for women of vision, women of ability, women whose windows look out upon a very wide world.

The OPEN FORUM OF METHODS

Conducted by ELIZABETH I. FENSON

152 Madison Ave.

New York 16, N. Y.

Worship in the Society Program

By MARY BETH FULTON

DEAN INGE once remarked that where three persons are gathered together one is sure to be made president, the second secretary, and the third treasurer. They then proceed to attack their problem in committee fashion. But Jesus said that he would be in the midst of a group if only two or three were gathered in his name.

Perhaps the best evaluation of our own woman's mission society could be obtained by a flight of the imagination. Picture Christ standing at the door of our meeting, observing our interests, efforts, and enthusiasms. Would he find that, in a measure, we have lost our dependence upon our Heavenly Father? Have our activities become tasks which we attempt in our own strength? If so, we are bound to fail.

When the question is asked, "Is there a place in the society program for worship?" we need only to look at Jesus' answer: "Every plant which my heavenly Father hath not planted, shall be rooted up."

If the plants entrusted to our care are to be nourished and cultivated, so that hungering multitudes may be fed, bodies healed, and spiritual hunger satisfied, then we will invite Christ to enter our meeting, and we will worship the Lord in spirit and in truth.

That we may consider ways of planning for group worship, the following suggestions are quoted from my current book:¹

Preparation

"A leader of group worship determines, first of all, what is to be accomplished in the time spent together; for it is a high privilege to

lead another soul into the presence of God in worship. Personal preparation is paramount. The leader must be ready to worship without self-consciousness.

"Careful attention needs to be given to physical details: the room should be worshipful and free from distractions; the music should be a help and not a hindrance; the participants should understand where to sit and when to take part; no confusion should be allowed to mar the spirit of worship.

First or Last?

"Normally a worship service is not long. When it comes at the beginning of a session, it prepares the hearts for what is to follow. If it comes last, it should be the culmination of all that precedes it. The theme determines the choice of Scripture, music, and meditation. Thus the service has unity, beginning somewhere and leading on to a climax. When the unity is felt, an expectant and receptive mood is created.

Essentials

"The leader of worship will include *essentials* in the service: silence, prayer, Scripture, music, and meditation (poetry, sacred literature, history of a hymn, or story of a religious painting). When variety is kept in mind, the element of surprise — the unexpected — catches and holds the attention.

"Essentials must not be confused with *accessories* or *aids* to worship. Avoid placing undue emphasis on a so-called worship center. Bishop Frank E. Wilson has rightly said, 'Neither business, pleasure nor adornment can be allowed to block the Christian in his path toward

God.' Yet, whatever leads one more quickly into God's presence will be helpful. . . .

Presentation

"The leader's presentation should be clear and concise, with the use of simple, but colorful, speech. Speak so as to be understood, and so as to be heard at the far end of the room. Watch deportment and platform presence. Allow no mannerisms or fussiness to draw attention to yourself and away from the message. . . .

"May God's rich blessing be upon you as you listen for His voice, wait before Him in prayer, and meditate upon His sacred Word. You, as did Tennyson, will find that 'closer is he than breathing, and nearer than hands and feet.' "

Emphasizing Methods

In the March issue of *Missions*, R. Dean Goodwin made a notable contribution to woman's work in his article, "Consider Your Publicity!" This month our "Guest Conductor" is Miss Mary Beth Fulton, special representative of the Ministers and Missionaries Benefit Board, and well known to American Baptist women through her conferences at houseparties and at Green Lake. These articles emphasize *methods* rather than programs, and will be of continuing interest to local leaders. If you find them helpful, write The Open Forum concerning other phases of woman's work that you would like to see featured on this page.

Convention Special!

Even at this early date, many program chairmen have formulated plans for printing the theme, "Sing unto the Lord a new Song . . . All the Earth." Won't you plan now to share your suggestions with the readers of The Open Forum? When you pack your suitcase for Denver, tuck in a detailed description of your programs, plainly marked *For Elizabeth I. Fensom*, and leave it at the booth of the National Council of American Baptist Women. This will make possible a summary in an early fall issue of *Missions*.

¹ From *Moments of Worship: In the Beauty of Holiness*. By Mary Beth Fulton. Copyright 1953, The Judson Press.

News FROM THE WORLD OF MISSIONS

Highlights of Denver Convention May 20-26

THEME: *Christ the Answer*

SCRIPTURE: *I am the way, the truth, and the life* (John 14:6)

Wednesday, May 20

- 7:45 P.M.—Song service
8:00 P.M.—Presentation and adoption of program
8:20 P.M.—Colorado Women's Choir
8:40 P.M.—Convention sermon: Rev. V. F. Scalise, Lowell, Mass.

Thursday, May 21

- 9:15 A.M.—Convention business
10:00 A.M.—President's address: John A. Dawson, Chicago, Ill.
10:30 A.M.—Convention fellowship: Rev. E. E. Gates, Jr.
10:55 A.M.—Address: "The State of Our Denomination," Rev. Reuben E. Nelson, New York, N. Y.
11:30 A.M.—State caucuses

- 2:05 P.M.—Address: Rev. Ralph M. Johnson, New York, N. Y.
2:35 P.M.—Foreign-mission presentation
3:05 P.M.—Home-mission agencies
4:00 P.M.—Board of Education and Publication
8:00 P.M.—American Baptist Historical Society anniversary
8:35 P.M.—Address on Baptist distinctives: Rev. Emlyn Davies, Toronto, Canada

Friday, May 22

- 9:15 A.M.—Convention business
10:15 A.M.—Convention fellowship
10:30 A.M.—Address on church extension: Rev. Theron Chastain, New York, N. Y.



Downtown Denver, Colorado, as seen from the air

- 11:00 A.M.—Discussion
11:30 A.M.—Convention worship
8:00 P.M.—Bacone College Choir
8:15 P.M.—Commissioning of new missionaries

Saturday, May 23

- 9:15 A.M.—Convention business
10:15 A.M.—Convention fellowship
10:30 A.M.—Address: "Missions in a Changing World," Rev. John E. Skoglund, New York, N. Y.
11:00 A.M.—MISSIONS magazine. Introduction of Editor John C. Slemp by Dr. Ralph M. Johnson
11:10 A.M.—American Baptist Assembly
11:30 A.M.—Convention worship: Rev. Gordon M. Torgerson, Worcester, Mass.
2:05 P.M.—Polling the delegation, directed by Don Phillips and Larry Taylor of Hillsdale College, Michigan
3:10 P.M.—Panels in group-interest meetings
8:00 P.M.—Address: Honorable Brooks Hays, Congressman from Arkansas
8:30 P.M.—Laymen's Hour, a radio broadcast

Sunday, May 24

- 3:00 P.M.—Evangelistic rally at Red Rock Park Amphitheater
3:30 P.M.—Evangelistic address: Rev. Charles Templeton
8:00 P.M.—B.Y.F. presentation
8:20 P.M.—Sioux Falls College Choir
8:35 P.M.—Rev. Charles Templeton

Monday, May 25

- 9:15 A.M.—Convention business
MISSIONS May,

10:15 A.M.—Convention fellowship
10:30 A.M.—Board of Education and Publication
11:15 A.M.—Chaplain's commission: Chaplain Ivan L. Bennett
11:30 A.M.—Convention worship: Rev. Norman W. Paullin, Philadelphia, Pa.
2:05 P.M.—Home-mission agencies
2:30 P.M.—B.Y.F. report
3:05 P.M.—Foreign Mission Societies
3:50 P.M.—American Bible Society
4:00 P.M.—M. & M. Board presentation
8:00 P.M.—Council on Christian Social Progress
8:35 P.M.—Address: "Christ the Answer to Human Rights," Rev. Gardner Taylor, Brooklyn, N. Y.

Tuesday, May 26

9:15 A.M.—Convention business
10:15 A.M.—Convention fellowship
10:30 A.M.—Foreign-mission agencies
11:15 A.M.—Convention worship: Rev. F. B. Thorn, Wichita, Kans.
2:05 P.M.—Address on church and state issue: Rev. J. M. Dawson, Washington, D. C.
2:35 P.M.—Homes and hospitals
3:00 P.M.—Board of Education and Publication
3:30 P.M.—Rev. F. Bredahl Petersen, Copenhagen, Denmark
4:00 P.M.—Home-mission agencies
8:00 P.M.—Department of Evangelism: Rev. W. E. Woodbury, New York, N. Y.
8:20 P.M.—Recognition of past presidents
8:30 P.M.—Address: Evangelist Billy Graham

20 New Missionaries Appointed in Chicago

Spring Meetings of Two Foreign Boards Were Days Long to Remember

By RICHARD CUMMINGS

Fifteen hundred Chicago Baptists rose to a standing ovation in Orchestra Hall on Monday night, March 23, in honor of twenty young people who that day had been appointed as missionaries of the two American Baptist Foreign Mission Societies. One board member commented, "Twenty new missionaries in one day! We haven't done this since the First World War."

For more than a year the Chicago Council of Baptist Men had been planning for this city-wide missionary rally. Upon their special invitation, the boards of the two societies held their March meetings in Chicago rather than in New York. Thus new missionaries, Christian nationals from eight mission fields, board members, and mission secretaries helped to make this missionary rally a thrilling meeting.

Missionary Challenge

President John A. Dawson, of the American Baptist Convention, presided at the rally.

Missionary Loren Noren told of his twenty-one months' confinement in Communist China, from which he was released on Christmas Day, 1952. Dr. John E. Skoglund then drew back the curtain on the whole stirring drama of to-day's foreign-mission challenge in his address on "Missions in a World Like This."

Baptists of Cook County will long remember this week end—"when a missionary came to our church." In cooperation with Dr. W. A. Dimon and the Chicago Baptist Association, missionaries, nationals, board members, and mission secretaries were guests in many pulpits.

On March 24, the boards of managers of the two Foreign Societies heard firsthand reports from mission fields and commissioned the new missionaries. Dr. A. M. Hintz, board member and pastor-elect of the North Shore Baptist Church, Chicago, had just returned from a ten weeks' on-the-spot study of

mission needs. He reported tremendous opportunities in Thailand, among the Karens and the Swatow-speaking Chinese. He reported also on needs in Bengal-Orissa, Burma, and the Philippines.

Foreign Secretary Marlin D. Farnum reported on work in South India and in Europe. Rev. Ralph L. George outlined opportunities and needs in the Philippines, which he knows intimately as mission secretary.

Missionaries Appointed

Overshadowing all other business, however, was the appointment of twenty new missionaries—nine families appointed by the American Baptist Foreign Mission Society and two women by the Woman's American Baptist Foreign Mission Society.

For all of one day board members met with the candidates, read records of their life and work, heard their testimonies, and conferred with them. Pastors and state secretaries invited to attend the meetings were inspired by all that they saw and heard.

The new missionaries and their designated fields, according to Candidate Secretary W. W. Parkinson, are as follows:

Mr. and Mrs. James B. Clark, Jr., Belgian Congo.
Rev. and Mrs. Leon Emmert, designation to be determined.
Mr. and Mrs. Claiborne Reed Erickson, Bengal-Orissa.
Mr. and Mrs. Brainert Leroy Fraser, South India.
Mr. and Mrs. William L. Joiner, South India.
Mr. and Mrs. Chester D. Scott, Belgian Congo.
Mr. and Mrs. David F. Stimson, designation to be determined.
Mr. and Mrs. Robert L. Pearson, Belgian Congo.
Mr. and Mrs. Cecil Gerald Weaver, designation to be determined.
Miss Esther Greenmun, R.N., Belgian Congo.
Miss Alice Mae Simmons, Burma.

Originality

The First Baptist Church, Long Beach, Calif., publicizes their church school of missions as follows: "Are you going to be late to enter college this year? Just one more week until the opening lecture. It is very bad policy to miss the opening lecture in a college course!"

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Nicaraguan Mission Building Progresses

Four Important Projects Should Increase Effectiveness of Baptist Witness in Central America

By HELEN C. SCHMITZ

The Nicaraguan Mission has three much-needed building programs at the present time, and a fourth probably is getting under way. These are: the high-school building, the new Baptist Hospital building, the Baptist Temple, and the Baptist Seminary building.

High-School Building

The high-school building is expected to be the first of these completed, though it is far behind schedule. The hope was that it would be ready last May, but the teachers will be pleased if it is finished when school opens this coming May!

Lloyd E. Wyse, well known in Nicaragua, is principal of the school. Mrs. Wyse, in addition to rearing her own family of five handsome children, heads the boys' dormitory. Her task is heavy because there are too many boys crowded into too little space.

Baptist Hospital

Baptist medical work, begun in 1927 in the small 14-bed Evelyn Briggs Cranska Memorial Hospital, has developed through the years into a vital institution, under the direction of Dr. John S. Pixley. As demands for hospital care have grown, more equipment, a laboratory, a home for the doctor, and three new wings to the original building have been added. For the most part, these additions have been paid for by hospital earnings.

The first nurses' training school in Nicaragua was started here. It has met a crying need, but it also has added to the cramped space problems; for classrooms and living quarters for the student nurses had to be found. Incidentally, the school also had demanded time from our missionary nurse, who heads it, and from the doctors.

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Crusade were set aside to cover in part the cost of erecting a greatly needed new building. Work could not be started until the plans met the requirements of insurance companies, and then unsettled conditions in the country and scarcity of necessary materials added to the delays. After some time steel was procured from Belgium, and actual work of construction was begun in 1951. The plans call for four floors, with room for ninety-six patients. What we expect to have early next year will be two floors, with room for thirty-two patients. This will be in addition to the present buildings which will still be used.

Besides the regular hospital service, in which four doctors are associated, daily clinics are held for an ever-growing out-patient group. These patients may be seen awaiting their turn during most of the day, for the crowds cannot be accommodated in the morning hours scheduled for the consultations. At eight o'clock each morning a clinic service is held on the porch, with singing of hymns and an evangelistic message by the preacher.

Dona Cristina, who was a nurse in the hospital before her marriage, serves as the Christian worker or Bible woman. She talks with the patients in the clinic and makes frequent visits to the rooms and wards. She carries with her a supply of New Testaments in Spanish and other languages—even Chinese and Arabic—which she gives to any patient who will take one. In the afternoons she visits in the homes of those who make professions of faith in the clinic services and invites them to come to church.

In the hospital there is a great variety of response to the gospel. One woman says, "I don't see anything wrong with your religion." Many are eager to learn more about it. Don Cesar, in the hospital with a broken elbow, became interested through reading a tract one of the missionaries gave him, asked to go to church with the staff, and was in the pastor's class for baptism when he left the hospital. He became a real missionary in the ward, urging the others to attend the church services. But some others have a different attitude. They are boldly defiant.

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the same time by a missionary from a small city where Baptists have no work. One was a servant girl from the missionary's house. She had suffered for a year from almost continuous fever and also had a draining sinus as the result of an operation. The other was a young man who while drunk had been attacked by his stepfather with a machete. His jaw was broken into three pieces and his face was frighteningly cut up.

Both these patients had three things in common—they were not Christians, they needed attention, and they had no money. They were received into the hospital on its overdrawn charity account. For the girl a kidney specialist was called, and after treatment and an operation she went home cured. For the man, a dentist was called, then a plastic surgeon, and finally the only man in the city who has a deep therapy X-ray machine to treat the excess scar tissue. These specialists all donated their services for both cases.

The man can now eat well, and the scars on his face are so much improved that he no longer covers his face with a handkerchief, as he did formerly. He showed some interest in the gospel during his stay in the hospital, which, it is hoped, will keep him from going back to the drink which caused all his trouble. The girl had heard the gospel before she came, but her interest increased while she was in the hospital.

Baptist Temple Rises

Construction on the new edifice of the First Baptist Church of Managua is well advanced. The plans show a building of simple but beautiful lines, with a very high tower topped by a cross. When completed, approximately two years from now, it will include an ample, well-ventilated sanctuary, with seating for about 1,200 people, and a small chapel at one side. Later a religious-education wing will be constructed, but this present building has a section with three floors of classrooms.

A reputable firm of architects and builders is supervising the project for a set fee. However, heading the administration of the work and the purchase and distribution of

materials is an experienced businessman, who is keeping the costs well below those of similar projects. The foreman and those who work on the project are all church members, and so have a personal interest in giving a full day's work in order that progress may be as rapid as possible. The supervising builders have been astonished at the great savings made on this project.

The American Baptist Home Mission Society had made gifts toward this new building and is also making a loan, but the larger share of the financing is being borne by the church. As construction progresses the enthusiasm progresses also, and the members respond willingly with their gifts week by week. With all this extra giving, the church is taking care of its regular responsibilities for current expenses and for missions.

Pastor of this church is the dynamic and well-beloved Don Arturo Parajon.

Baptist Seminary

For several years the seminary was located in the spacious building of the First Baptist Church of Masaya, but recently it was moved to Managua, in order to make use of the advantages there. A site has been purchased on the outskirts of the city, and plans have been made to remodel the house already on the property.

It should not be too expensive to make the necessary alterations, and the investment will be permanent, since the building can always be used, even though others should be put up. There is a small amount of money available with which to begin the project, and the mission will be able to provide enough to complete this part of the work. In the immediate future a complete survey of the land will be made, so that plans may be made for future development.

The seminary trains pastors for Nicaragua, where we have 19 churches with 65 missions and preaching stations, and for El Salvador, where there are 32 churches and 67 missions and preaching stations. As the missions and preaching stations develop into churches, the need for adequately trained leaders becomes more acute every year.

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Ministerial Alliance Adopts Resolutions

Urges Change in Convention Aid in Payment of Chaplains' Dues to Retiring Pension Fund

According to Secretary Stanley M. Inman, the San Francisco Bay Baptist Ministerial Alliance, at its meeting on February 19, adopted the following resolutions:

WHEREAS we believe that all our ministers and missionaries and their families are entitled to the protection afforded through membership in the Retiring Pension Fund of our Ministers and Missionaries Benefit Board, and:

WHEREAS we consider the ministry of our American Baptist ministers serving as chaplains in the armed forces as important a ministry as that of ministers serving as pastors, missionaries, or in other capacities, and:

WHEREAS the ministry of the chaplains necessitates separation from their families for long periods, additional expenses of many kinds, the possible loss of life, and the consequent emotional strain on mother and children far beyond that of our pastors and missionaries, and:

WHEREAS the American Baptist Convention is not at the present time providing nearly as large a proportion of chaplains' pension dues as churches provide,

Be it resolved:

That we regret the failure of American Baptists to give chaplains the same consideration in this important matter as pastors receive, and far less consideration than our missionaries receive;

That we respectfully request that the Finance Committee of the American Baptist Convention recommend to the American Baptist Convention at its annual meeting at Denver, May 20-26, that the item of \$12,000 in the budget for the current year be increased to the amount that will be sufficient to provide the same proportion of reserve chaplains' dues that the churches provide for their pastors;

That a copy of these resolutions be sent to the Finance Committee and to our national and state papers and to the *Crusader*, with a request that it be published;

That we respectfully request ministers' councils throughout the American Baptist Convention to consider this matter and encourage similar action.

Dr. Inman states that these resolutions were presented by the following ministers: Dr. Kenneth B. Wallace, of the Thousand Oaks Baptist Church, Berkeley; Dr. George M. Berbyshire, of the First Baptist Church, Oakland; Rev. Roland E. Smith, of the Pleasant Hill Baptist Church, Walnut Creek;

Dr. Cecil G. Osborne, of the First Baptist Church, Burlingame; Rev. Herbert B. Cederberg, of the First Baptist Church, Martinez; and Dr. Ralph Knudsen, dean of the Berkeley Baptist Divinity School, Berkeley.

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God Is Only Answer To Questing Japanese

Missionary Relates a Strange Experience and Tells What It Meant to Him

By RAYMOND JENNINGS

Of the many rich experiences that come to us here in Japan there are from time to time those of singular distinction. One such experience was mine the other day. It pictured at once the need, the opportunity, and the central purpose of our missionary venture in Japan.

Strange Worship

I had been invited to visit a

camp for nurses from various hospitals in the Tokyo area. Sponsored by the Tokyo city government, through its welfare bureau, the camp had excellent leadership and a well-planned program. I was surprised shortly after my arrival when I was told, "Next we have our evening worship . . ." "Evening worship?" I asked. "Christian worship?" "No," was the answer, "not Christian, not Buddhist, not any certain religion—just worship." I was curious and genuinely interested at the same time.

I went to the service. I walked with the fifty girls as they carried benches down to the beach and placed them in two rows along the shore, looking out toward the fog-covered lake. Mt. Fuji should have been visible in all its beauty just

across the lake, but it was hidden by the swirling fog. The gray water of the lake and the gray fog blended before our eyes.

No one spoke a word. Each mediated quietly. Occasionally the muffled crying of one of the girls could be heard. Then a hand-wound phonograph began to grind out the melancholic strains of Debussy's "Reverie," with exaggerated slowness. More silence. The sound of little waves lapping the gravel beach. More stifled sobs. Then the leader spoke briefly in clear, bell-like tones, urging the girls to keep the service motive before them as a guide.

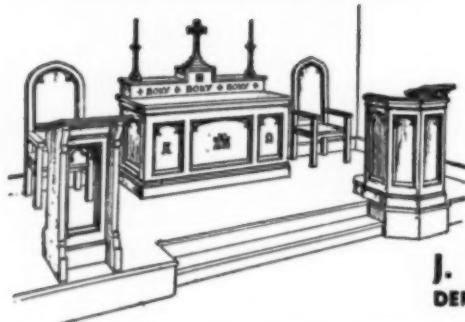
The fog, the music, the message, the silence—all had left me with an eerie feeling. These girls were worshiping. Worshiping what? The fog? Nature? God? I had no adequate answer. I did not think they had an adequate answer. They were searching, seeking . . .

Words of a Psalm

I reached for my pocket New Testament. It fell open to the Psalms in the back. I began reading. Psalm 5, verses 1 and 2: "Give ear to my words, O Lord, consider my meditation. Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray." And I did. I prayed. I prayed that I might be enabled to show the searching people of Japan that worship has no meaning unless it has an object. And that if the object is no bigger than ourselves, then it is not worthy of worship. I prayed that these girls—and others like them—might find the object of their search, that they might find the God who will "consider" their meditation."

This experience is to me a picture of the spiritual side of the Japanese life today. There is little need to try to convince the Japanese people of the existence of Spiritual Reality. The Japanese are not materialists, except for the increasing minority who have been "converted" to the worse aspects of Western culture. The Japanese are deeply religious. They do not need to be told that man is a worshiping creature. But they do need, and are seeking help in finding an object worthy of their worship.

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Summer Conferences Important in Haiti

Invaluable in Training Leaders and in Developing Christian Unity

By A. GROVES WOOD

Summer conferences have become one of our most important mission activities, and the contribution they have made in developing our young people and lay-workers and in uniting our whole work, cannot be measured. Each year they have become more popular as new churches send representatives for the first time. Each year we ask ourselves, "Where shall we put an increased number next year?" Last summer we solved the problem by making a number of wooden bunk-beds, thus doubling the sleeping accommodations of one building. This year, however, we shall need many more beds of this sort.

Boys' Camp

Our summer activities started with a week's camp for boys. This was our best boys' camp to date. Numbers were well over any previous year, and also the spirit was better. In two previous years we had had some trouble with a small group of older boys from the Lycee, or government school, who kept aloof from the others and did not cooperate in camp activities.

This camp was followed by a two-week Bible conference for almost one hundred lay-workers. Since our fifty churches and four hundred outstations have only twenty-five ordained pastors, much of the work depends on this splendid group of volunteer lay-preachers. Year after year they come, eager for the spiritual fellowship and for the instruction which helps them to be better able to do their work. Most of these men have had little or no education; yet God is using them in a wonderful way for the salvation of souls.

Leadership Training

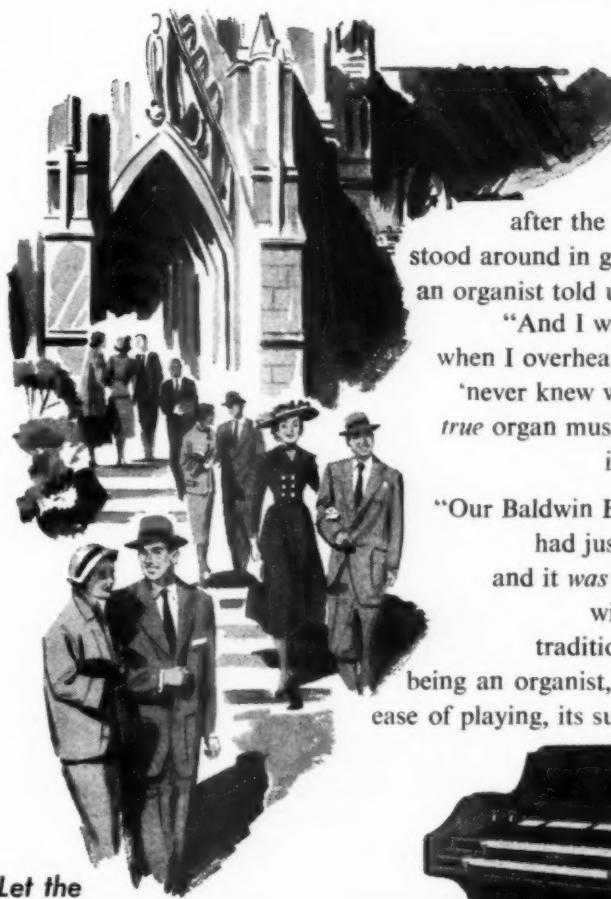
After the lay-preachers, came our leadership-training conference. In

many ways this was our most important conference. The mission has always had an active evangelistic program and there have been hundreds of converts each year. But the work of Christian education has not kept pace, and there are very few organized Sunday schools. Through these conferences there has been a growing appreciation of the place

of the Sunday school, and each year more churches are sending their teachers to be trained.

Last of all came our girls' camp. As in past years, there were almost a hundred present, and a keen spirit of spiritual expectancy was manifest. The closing night of this conference was a fitting climax to the summer's work. At the close of the

"I overheard them talking about the Baldwin on the Church steps . . .



after the service everyone stood around in groups chatting," an organist told us the other day.

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last service there was a period for testimonies. Particularly stirring

were the testimonies of those who told of being the only member of a

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Catholic family who was converted; of the persecution and heartbreak of their home life; of spiritual loneliness; of the blessing received through the spiritual fellowship of the conferences. We felt that all our work and preparation and expense had been wonderfully worthwhile if only it had helped these brave girls to go on with the Lord.

Haitian Baptist Union

Some years ago there was an attempt to form a Haitian Baptist Union. The time was not ripe and the project fell through. Last year a new attempt was made, and this time with real success. A convention was held at Trou-du-Nord, with over sixty delegates from churches all over the country. This year the convention was held at Limbe. The union has undertaken the responsibility of the support of a pastor in a remote district in the south of Haiti, and a serious effort is being made to found in Port-au-Prince a Christian high school supported by the Haitian churches. At last we can say that a Haitian Baptist Union really does exist.



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Will you be at Denver? There are many of you who live in the Western area who may attend a convention for the first time in some years. We shall certainly want to see you at MISSIONS' booth. We shall be glad to hear of your problems and plans. You can have one of our green shopping bags for your convenience, and we hope you will sign the register of club managers who are in attendance.

Through most of the year we converse with our club managers only through letters—a most unsatisfactory way of cultivating friendships. We always look forward to the privilege of meeting you face to face. Unfortunately, Dr. Slemp will have to be at the press tables much of the time, and my duties with the recording secretary of the convention keep me on the convention platform most of the time.

We deeply regret being absent from MISSIONS' booth so much, but you will understand our dilemma. Someone will be at the booth to greet you, however, and we shall drop in whenever we can, eager to add our greetings. We like to think of our relationship with you as a friendly, personal relationship. We know that the results of the best efforts we can give are dependent upon your wonderful and helpful cooperation.

We shall be thinking of those of you who will not be privileged to attend the convention. The June issue will carry reports of the sessions, their high points, and the actions taken by the convention. You will look forward to reading about it, and we hope that as you read you will know that we feel a special kinship with you who are our valued assistants.

As usual, the June issue will have to be delayed in order that convention reports may be included. Please reassure your constituents if they become uneasy.

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